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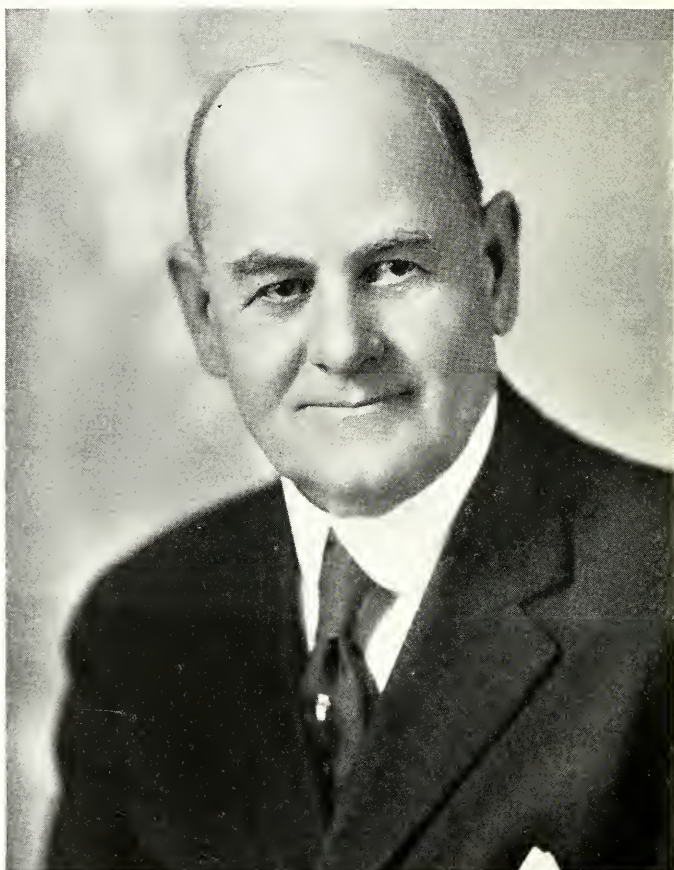
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REV. S. M. RANKIN

HISTORY  
OF  
Buffalo Presbyterian Church  
AND  
Her People

GREENSBORO, N. C.

---

*By*  
REV. S. M. RANKIN

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TO  
MY FRIEND, H. A. BARNES  
AT WHOSE SUGGESTION THIS WORK WAS UNDERTAKEN  
AND TO  
THE PASTOR AND MEMBERS OF BUFFALO CHURCH, THIS  
VOLUME IS AFFECTIONATELY  
DEDICATED

265325

How amiable are thy tabernacles, O Lord of hosts.

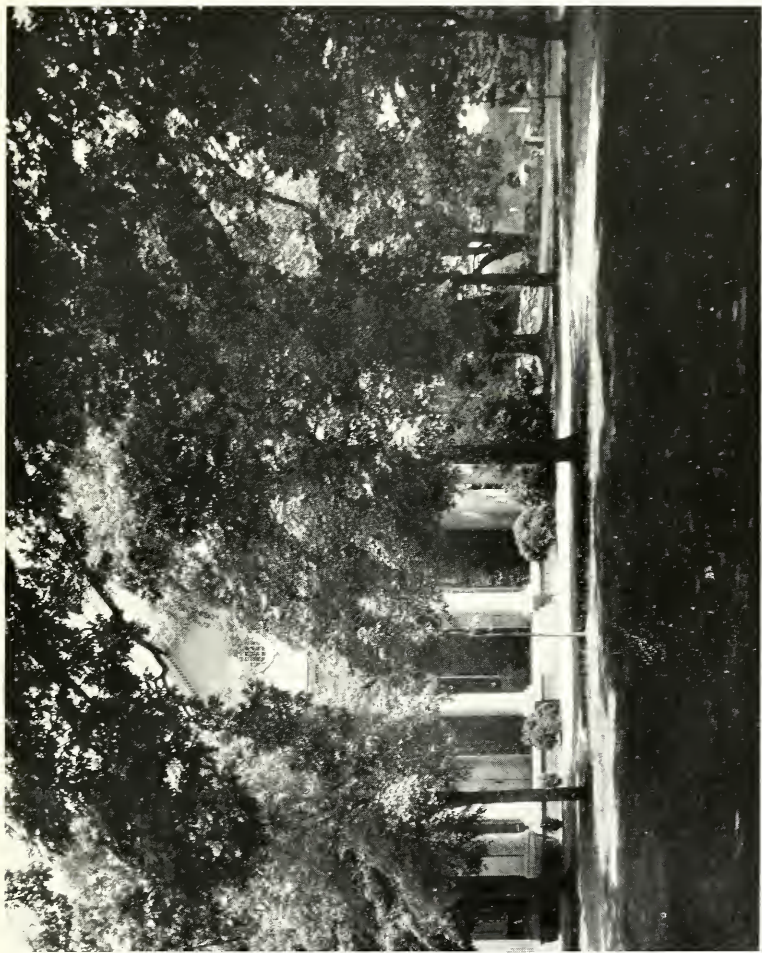
—*Ps. 84: 1.*

I had rather be a doorkeeper in the house of my God than  
to dwell in the tents of wickedness.

—*Ps. 84: 10.*

Those that be planted in the house of the Lord shall flourish  
in the courts of our God.

—*Ps. 92: 13.*



CHURCH BUILDING, REMODELED IN 1920



## PREFACE

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The real purpose in preparing this history is to do good. The more the present members know of the early history of their church the more interest they are sure to take in her work. The more we learn of the faithfulness and devotion of our ancestors in their worship, the more faithful and devout will we be in our worship. As we see the goodness and mercy of God in His dealings with our fathers and mothers it will strengthen our faith in Him. Our fathers prayed and God answered their prayers, for His promises are yea and amen; and let us remember His righteousness is unto children's children to such as keep His covenant, and to those who remember His commandments to do them.

It is well also for us to know who our ancestors were; how they lived and what they did; to know their ideals and principles; to know their courage and steadfastness for what they conceived to be right. They did well for their opportunities. With our enlarged opportunities we should do better.

In preparing these sketches I have consulted all the local and state histories. The writings of Dr. Eli W. Caruthers have been of inestimable assistance. The sketch of the church written by Rev. J. C. Alexander and revised by Rev. J. McL. Seabrook has aided. The address Dr. Calvin H. Wiley delivered at the centennial celebration of the pastorate of Dr. Caldwell contains many facts. The files of the Patriot in the Public Library have been read and information collected from them. All the church records have been carefully studied. The deeds, wills and settlement of estates on record in Guilford County have been closely examined, as have also those on record in Anson, Rowan and Orange Counties. The church members and others have been

kind in rendering assistance, and in giving access to family records and other papers. I thank all for their encouragement and help.

There may be some omissions and some errors, but if there are, it is through ignorance and not intentional. It has been a labor of love, and one in which the writer has found intense pleasure. My prayer is that every reader may become a devout lover of the Lord and an active worker in His church.

S. M. RANKIN.



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## NAME AND LOCATION

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The church was named from the creek near by, and was at first called "North Buffaloe Creek Presbyterian Church." The creek was named Buffaloe because of the large herds of wild buffaloes that formerly ranged along its borders. We do not know when the name was first given to the creek. It is thus called in the earliest deeds. It must have been called Buffalo by the Indians before the white man came.

The church is located two miles north from the center of Greensboro. It had been organized fifty-two years before the village of Greensboro was started. In 1808 the county commissioners bought the land and moved the court house from Martinsville to the exact center of the county. Greensboro has grown and the city limits have been extended from time to time. Since 1923 the church has been within the bounds of the city.

Greensboro was named in honor of General Nathanael Greene, who was the American General in command at the battle of Guilford Court House, March 15, 1781.

## THE SCOTCH-IRISH

---

The full history of the Buffalo community cannot now be written. We have waited too long to secure all the facts and dates, but many intensely interesting facts are available.

The people who first settled here were of that sturdy Scotch-Irish race that took such an active part and wielded so great an influence in the formative period of our nation. Their fathers and forefathers for generations had come through much religious persecution and many trials in both Scotland and Ireland. These trials had made them strong in character and tenacious for the principles of civil and religious freedom. They were not mere adventurers seeking worldly fortunes in new places; but they were real men, strong and true, who were seeking a place where they and their children might enjoy personal and property rights, and be permitted to worship the God they loved according to the dictates of their own conscience without fear or molestation.

From 1610 to 1688 there was a constant emigration from Scotland to Ireland, more numerous some years than others because the persecutions were more severe at some times than at others. The more numerous emigrations were between 1610 and 1625. No doubt the ancestors of many of the Buffalo people came into Ireland at that time.

For more than a generation conditions were rather pleasant and favorable for them in Ireland. Then came the economic trials inflicted upon them by the English Parliament, which virtually deprived them of their civil rights. In 1704 the Test Act was passed, and in 1714 the Schism Act was passed. These laws denied them their church and religious rights, and made living in Ireland almost unbearable for them. As soon as the way was open and as fast as they could secure passage they emigrated to America.

The first Scotch-Irish immigrants located in the New England colonies. After 1720 most of them landed in Philadelphia, and they were now coming in large numbers. From 1740 to 1750 they came into Pennsylvania at the rate of ten thousand

per year. They were getting so numerous in the colony that the landlords gave instructions to their agents not to sell any more land to the Scotch-Irish. The owners were afraid the Scotch-Irish might get the political control of the colony. The ancestors of some of the Buffalo people came to Pennsylvania at this time and were not permitted to buy land there. The ancestors of others came to Pennsylvania at an earlier date.

## NORTH CAROLINA SETTLED

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All attempts at permanent settlements in North Carolina had almost completely failed up to 1663. In that year King Charles II granted to eight lord proprietors the entire province from the Virginia line southward to the Spanish possessions and to the extreme west; but he did not then know that the west extended three thousand miles to the Pacific Ocean. Colonization was still slow; and even by 1728 the total population was only thirteen thousand, and all of these, with the exception of a few adventurers, were within fifty miles of the coast. In 1728 the King of England bought back from seven of the lord proprietors all their interests in the province. Lord John Carteret, Earl Granville, declined to sell the interest of his father in the territory; and in 1744 there was laid out to him one-eighth of the state. The part assigned him was a strip, a little more than fifty miles wide, next to the Virginia line and extending from the coast to the extreme west. He held his rights in this strip of land until the Declaration of Independence, and all the early settlers secured their grants of land from him.

The progress of the settlement of North Carolina is indicated by the formation of new counties. This formation was from the coast westward. New Hanover was formed into a county in 1728 and embraced all the territory in the southern half of the state from the coast to the extreme west. As the settlers pushed further from the coast, Bladen County was formed from New Hanover and embraced all the territory westward. Small colonies were being organized and going farther inland, and in 1749 Anson County was formed from Bladen and embraced all the territory in the west and northwest to the Virginia line. In 1753 Rowan County was formed from Anson and embraced all the territory in the northwestern part of the state. The line between Rowan and Orange was four miles east of Buffalo Church, and ran north and south through what is now Randolph, Guilford and Rockingham Counties. In 1762 Mecklenburg County was formed from Anson and embraced all the territory in the southwestern part of the state.



Beginning again on the coast, at the northeast corner, in 1728 Craven County was formed and embraced all the territory from the coast to the extreme west. In 1733 Edgecombe County was formed from Craven, and embraced all the territory westward. In 1746 Granville County was formed from Edgecombe, and embraced the territory westward to an indefinite line half way between Haw River and the Yadkin. In 1751 Orange County was formed from Granville and extended westward to that indefinite line between the rivers. In 1753 when Rowan County was formed the definite line between Orange and Rowan was fixed.

Other counties were formed from the larger counties in the eastern part of the state before 1753, but we have given here the dates of the organization of the frontier counties, which shows the trend and progress of the settlement of the state.

This community was in Rowan County from 1753 until Guilford County was formed. The act for the formation of Guilford was introduced in the state assembly in the latter part of 1770, but it was not passed and signed until early in 1771. Before Rowan was formed this community was near that indefinite line half way between the rivers.

## NOTTINGHAM COLONY

---

This community was first settled by members of the Nottingham Colony, a company organized and formed in the bounds of the old Nottingham Presbyterian Church at Rising Sun, Md. That church was in Lancaster County, Pa., when our ancestors left there, and until the line between Maryland and Pennsylvania was changed in 1767.

The Nottingham Company sent out agents and had surveyed and secured rights from Earl Granville to thirty-three plots or sections of six hundred and forty acres to the section, "lying and being on the waters of North Buffalo and Reedy Fork Creeks." That this company could secure so large a tract of land, 21,120 acres, in a body shows there were no settlers in this community before this colony came. The fact that there were thirty-three plots laid out for the company would suggest that there were thirty-three families in the company, and there may have been. However, all did not take their plots, and others secured more than one plot. Others, who were perhaps members of the company and not prepared to come with the colony, came a little later and located on their sections in the bounds of the colony. There must have been about nineteen families in the company that actually located here.

Earl Granville did not sell the land outright to them, but retained an interest in it. The contract was more like a perpetual lease. They paid only a nominal sum to bind the trade, and after that they were to pay an annual rent of three shillings per hundred acres; and they were required to make certain improvements on the land. The rent was to be paid in two equal semi-annual installments, one "on the day of the feast of the annunciation of the Blessed Virgin Mary," and the other "on the day of the feast of Saint Michael the Archangel." These days must have been in the spring and fall, for other deeds called for the payment on the 25th of March and the 29th of September. All the deeds did not have the rent and other conditions specified, but they must have been in the first contract, which is not on record, and well understood, for in no case was

the cash payment more than a few shillings. Some of the grants specified that "if the rent is unpaid and behind six months, then the contract is void and of none effect." Other grants specified that the owners were to have "the privilege of hunting, hawking, fishing and fowling."

The exact date of the coming of this colony cannot now be established. Dr. Caruthers relates that about the time Dr. Caldwell began to study for the ministry, or soon thereafter, this company was being organized and making arrangements to come to North Carolina, and that they made a tentative agreement with him that when he obtained license to preach he would come and be their pastor. This does not fix the exact date of their coming. Dr. Caldwell decided to study for the ministry in the latter part of 1750. It may have been 1751 when this agreement was made. They may have come here in 1752 and failed to get their grants of land until 1753. However, all things considered, it appears to the writer that they did not come until the summer of 1753. The deeds are all dated December, 1753. After they had decided to come and the company organized it would have required some time for them to collect all the necessary equipment and provisions to set up house-keeping and to begin farming in a wilderness.

Some came bringing large families with them, others were newly married couples seeking to establish new homes in a new place, and some were young men trying to find a suitable location before getting married. Some were the children of the first settlers in Pennsylvania, and some were new immigrants from Ireland who were not permitted to buy land in Pennsylvania.

## BUFFALO PIONEERS

---

Our ancestors were real pioneers. All this section between North Buffalo and Reedy Fork Creeks was heavily covered with oak, chestnut, hickory, and poplar timber and thick underbrush. Even as late as 1781, after the Guilford Court House battle, General Greene, in reporting that battle to Congress, says: "The greater part of this country is a wilderness, with a few cleared fields interspersed here and there." Their first job was to clear the land and build their homes. Only a few acres could be cleared per year, and their first homes were the rudest log cabins. Their food must have been very plain and without any variety. They were having a hard time those first few years. We have no local history describing their living conditions, but we have John Hill Martin's history which gives a minute description of the early living conditions of the first settlers in Pennsylvania. He relates that their homes were small one-room log cabins with one door and one small window and the window had no glass, just a wooden shutter. The cabins were covered with thatch or clapboards. The chimneys were usually built of sticks and mud. The floors were dirt. Their food, to a large extent, was the flesh of wild animals, and that without salt most of the time. Both men and women usually wore clothes and hats made from the skins of wild beasts. Their shoes were made from raw hides. Their furniture was hand made from rough materials. The coverings for their beds were usually the pelts of deer, beavers, bears, and wolves.

No doubt this is a pretty good description of the living conditions of our ancestors for the first few years after they settled here in a wilderness. We do know their cabins were very crude and that the floors were dirt. Wild animals were numerous, and they could secure their meat by killing buffaloes, bears, deer and squirrels. Wild fowls were plentiful, such as turkeys and quail; and also wild geese and wild pigeons in their season. Even as late as one hundred years ago the wild pigeons were still so numerous in their migration season that in passing over they would at times hide the sun like a big cloud. The creeks

were well stocked with fish. This would have been a veritable paradise for sportsmen, but our ancestors hunted and fished more for their food supply than for sport.

Their patches of wheat were cut with a small hand sickle, flailed from the straw, then separated from the chaff by pouring it from a platform on a windy day; and both wheat and corn were pounded into meal, or ground with a small hand mill, like our old coffee mills. With such crude methods of harvesting and handling wheat they could raise only small patches. Wheat bread was a rarity to be enjoyed only for breakfast on Sunday morning. Corn was the main crop and supplied bread for the family and feed for the stock.

These trying conditions lasted for only a few years. It was not long until their homes were enlarged and improved. Small grist mills were soon built on the branches, and later larger ones on the creeks. There was one of these grist mills on Nick's Branch, just where the White Oak Cotton Mill now stands. The law of supply and demand soon did its work. Men with special aptitude turned their attention to the different trades. There were soon carpenters, cabinet makers, saddlers, coopers, harness makers, blacksmiths, weavers, tailors, hatters, tanners, cobblers, millwrights, millers and men of other trades in every community. Shops and small stores were soon opened. Living conditions were constantly being changed for the better. However, for more than fifty years practically all the clothes for men, women and children were made at their homes from cotton, wool and flax. The seed had to be picked from the cotton by hand. This was a slow and tedious job. The task for each member of the family in the evening after supper was to pick his shoe full of seed cotton. Then the lint was carded, spun and woven into cloth. When the writer was a small boy the old spinning wheels and loom were still in use at his father's.

These pioneers were men of true character, with some education, and all had some money; but money could not buy the comforts and conveniences. They were not on the market, and had to be made at home. They did not handle much money after their first supply was exhausted; and in fact they did not need much, for practically everything they ate and wore was raised and made at home. They did not have much of any thing to sell and prices were low. The farmers did have a

constantly increasing number of horses, cattle, sheep and hogs. Everybody had geese from which the down was picked to make feather beds. It was a custom for the parents to give their daughters a feather bed when they married. It has been handed down by tradition that sometimes a young man would carry a turn of pelts of wild animals to Philadelphia on his pack horse in order to get money with which to buy his marriage license.

But do not think for a moment that our ancestors were unhappy in those hard pioneer days. They had never known anything but hardship and privation. They and their fathers had come to America primarily that they might have civil and religious liberty. This was the dearest thing to them and they were happy in this freedom. They were a religious people and rejoiced in the worship of God. No doubt there were many family altars in this community before there was a church. Their libraries consisted of a Bible, the Confession of Faith, Matthew Henry's Commentary, Baxter's Works, Bunyan's Pilgrim's Progress and Buck's Theological Dictionary. There may have been a few other books in some homes, but they were all of a religious or historical nature.



## BUFFALO ORGANIZED

---

The first preaching service in this community, of which we have any record, was by Rev. Hugh McAden, a missionary sent out from Pennsylvania, and it was on August 31, 1755, at the home of Adam Mitchell, near where the church now stands. This was two years after the colony had settled here. There may have been other missionaries who visited here both before and after Mr. McAden, but he is the only one who kept a record. On the previous Sabbath he had preached at Hawfields in what is now Alamance County. We quote from his diary: "Wednesday came to Buffalo settlement, about thirty-five miles; lodged at William Mebane's till Sabbath day; then rode to Adam Mitchell's where I preached. The people seemed solemn and very attentive, but no appearance of the life of religion. Returned in the evening, about a mile to Robert Rankin's, where I was kindly received and well entertained till Tuesday; then returned to the former place and preached; no stir appeared, but some tears."

There was a bitter division in the Presbyterian Church in 1741, largely on the subject of revivals. The people of Buffalo belonged to the Old Side, the conservatives, and Mr. McAden belonged to the New Side. That may have been the reason why he did not have a more emotional response to his preaching. The people heard him gladly, but it was contrary to their religious principles to show any emotion.

We have no record of the exact date of the organization of the church. Rev. J. C. Alexander, who was pastor from 1861 to 1886, and had the opportunity of consulting the old people, wrote a sketch of the church and states that it was organized in 1756. Rev. D. I. Craig, D. D., who made a thorough study of the Presbyterian history of North Carolina and especially of Orange Presbytery, states in his book that Buffalo was organized in 1756 and that it was supplied by missionaries until Dr. Caldwell came. We know that Dr. Caldwell was here during the latter half of 1764, and that he had definitely made up his mind

to locate here. This is proven by the fact that the deed to his farm where he lived is dated January 2, 1765.

Protestant dissenters, which included all denominations except the Established Church of England, were not permitted to organize churches except by permission of the courts. In the Colonial Records, Volume 8, page 507, we find on record a petition from the members of the Buffalo congregation. In this record the petition is not dated and the names of the signers are not given. The original paper has not been found, and may not be in existence.

“To the Worshipful Court of Rowan:  
The Petition of your petitioners sheweth,

That we the inhabitants of a congregation known by the name of North Buffalow and living on the waters of Reedy Fork, of North and South Buffalow, do certify to the Worshipful Court that we intend to make use of a house on a piece of land purchased from Adam Mitchell, Senior, as a place of public worship according to the practice of Protestant dissenters of the Presbyterian denomination, and desire it may be entered in the records of the Court, according to the Act of Parliament in that behalf made, and your petitioners as in duty bound shall ever pray.

Signed by a number of persons.

“The above petition was read in open court, and ordered to be recorded, which petition was granted.”

## BOUNDS OF THE CONGREGATION

---

The bounds of the congregation extended from six to fifteen miles from the church. It was more than twenty-five miles from one extreme corner to the other. Practically everybody living in the central part of Guilford before 1800 were of the Presbyterian faith. Buffalo and Alamance Churches were bounded on the east by the German settlement and on the west by the Quakers. There was a Quaker settlement, old Center Church, far to the south of Alamance Church.

The bounds of the Buffalo congregation extended west to the Quaker settlement; northwest to and beyond Summerfield; north beyond Reedy Fork, and some of the families living on the Haw River came to Buffalo; northeast to and beyond Monticello; east nearly to the junction of Buffalo and Reedy Fork Creeks; southeast in the direction of McLeansville, beyond South Buffalo Creek; south to the bounds of the Alamance congregation, which was along South Buffalo Creek; southwest beyond some of the branches that form the headwaters of South Buffalo Creek. The people living within these bounds belonged to the Scotch-Irish race and were all originally Presbyterians. So far as we can find there was no other church in these bounds until about the year 1800. For a congregation that covered such a wide territory we can well understand why Dr. Caldwell had erected a house of worship that would seat a thousand people.

What marvellous changes! Within the territory originally covered by the congregation of Buffalo there are now (1934), counting those in Greensboro, over one hundred organized churches.

## MEMBERS OF THE CONGREGATION

---

We have no roll of the charter members, nor of those who were actually members of the church for many years after the organization. If a roll was made it has long been lost and no one now living knows anything about it. It would be intensely interesting and of great assistance in preparing this history, if we did have the roll of the early members. The earliest roll we have was prepared in 1833, seventy-seven years after the organization. By a close and tedious examination of all the old records in Rowan, Anson, Guilford and Orange Counties we have been able to collect the names of most of the Scotch-Irish people who lived within the bounds of Buffalo. Some of these were members of the church and all were members of the congregation.

So far as we have been able to collect their names the following appear to have been members of the Nottingham Colony: James Barr, Thomas Beals, George Black, John Blair, John Cummings, John Cunningham, Robert Donnell, Thomas Donnell, Hugh Foster, John McClintock, James McQuiston, Robert McQuiston, Thomas McQuiston, Adam Mitchell, Robert Mitchell, John Nicks, Robert Rankin, Samuel Scott and Andrew Wilson. Most of these took one section of 640 acres, but some of them took title to two or three sections. Their grants were signed by the agents of Lord John Carteret, Earl of Granville, and are dated December, 1753. We take these up in alphabetical order.

James Barr located on the Reedy Fork near the mouth of Horsepen Creek. His wife was Agnes, and their children were John, Robert, James, David, Jean and others. David became a Presbyterian minister; Robert (1754-1838) located near Speedwell Church in Rockingham County; James moved to Georgia; Jean married first Mr. Walker, and after his death she married Adam Scott, and was the mother of Thomas Barr Scott; John Barr moved to Alabama.

Thomas Beals secured his section of land on Horsepen Creek. So far as the records show he left but one son, John. John was

a soldier in the Revolutionary War, and died in 1778, perhaps from exposure at Valley Forge, Pa. He left a widow, Sarah, and several children. Thomas Beals must have died before the War.

George Black secured his section on the Reedy Fork. He appears to have been a young man when he came. He left at least two children, Thomas and Jean. Thomas married Rebecca, daughter of William Denny and granddaughter of James, Sr., and located on North Buffalo; Jean married William Gorrell, son of Ralph, Sr., in 1791.

John Blair secured his section on the headwaters of North Buffalo. On January 2, 1765, he sold this to Dr. Caldwell, and located on the Reedy Fork. His wife was Jean, and their children were Thomas, John, Andrew, Jonathan, Jean and Martha. All this family moved away. John Blair, Sr., died in 1778.

John Cummings secured his grant on Reedy Fork. He had at least two sons, George and John. George married Mary, daughter of Moses McQuiston, and located near the Rockingham County line, and his descendants are in that county; John located several miles west of the church, and his descendants are now living in the county.

John Cunningham secured his section of 640 acres on the Reedy Fork, near what is now the Hardie Mill. His wife was Mary, and their children were Jean, James, Joseph, Jeremiah, William, Hugh, John, Jr., Mary, and perhaps others. Jean married William Wilson in 1774; James appears to have moved to Tennessee after the War; we have no record of Joseph; Jeremiah married Hannah, daughter of John Coots in 1779; William married Martha, daughter of John Blair, in 1771; we have no record of Hugh after the War; Mary married William Smith, son of Robert, Sr.; John, Jr., married first Margaret, daughter of James Donnell, Sr., in 1786; second, Mrs. Mary Mitchell McMurray, in 1798, widow of John McMurray, Jr., and daughter of Adam Mitchell, Jr., and third, Polly, daughter of James Finley, in 1818. The children of John, Jr., by the first marriage were James (1787-1821), Isabella and John (1795-1817); and by his second marriage, Mitchell (1799-1842), Hannah (1801-1844), Joseph, Polly (1805-1877), William, Andrew, Elizabeth and Nancy (1817-1828). Of the children of John, Jr.,



James married Mary B., daughter of James Patrick, of Rockingham County; Isabella married Mr. Sims; Hannah married Ervin Donnell, son of Daniel, in 1818; Joseph married Abigail Peoples in 1833 and located two miles south of Doggett's Mill; Polly married William Pritchett in 1823; William died unmarried; Andrew married Elizabeth, daughter of Col. Nehemiah Whittington, in 1849, and lived in Greensboro; Elizabeth married Christopher Brown in 1835; Nancy died unmarried. We have no record of the marriage of Mitchell.

Robert Donnell, Sr., the brother of Thomas, secured two sections, one on North Buffalo and one on Reedy Fork. He first located on North Buffalo and later moved to Reedy Fork. In 1786 he bought one thousand acres on Big Troublesome Creek in Rockingham County. His wife was Mary, and their children were Robert, John, Thomas, Mary, Margaret and William. Robert married Catherine McCalib in 1776; John married Sarah, daughter of Robert Donnell, the 2nd, in 1779; Thomas became a Presbyterian minister; Mary married first James Denny, son of William, Sr., and second, John McAdoo in 1782; William married Martha, daughter of William Denny, Jr., and located on Big Troublesome Creek, Rockingham County.

Thomas Donnell (1712-1795) was born in Ireland, came to Pennsylvania about 1737, and there he married Jane Latham in 1743. He came to North Carolina with the Nottingham Colony and secured grants to three sections of land. He located on North Buffalo, four miles east of the church. His children were James (1744-1811), Hannah (1746- ), John (1748-1822), William (1749-1822), Robert (1752-1816), Thomas (1754- ), Andrew (1757-1835), George (1759- ), Jane, Latham ( -1828) and Alexander, who died young. James married Agnes, daughter of William Denny, Sr., and lived just north of the John Rankin farm. In 1799 he moved to Tennessee. Hannah married first Alexander McKnight and second George Denny, son of James, Sr., in 1775; Major John married first Hannah Meek in 1771, and second Elizabeth, daughter of James Denny, Sr., in 1781; William married Nancy, daughter of James Denny, Sr.; Robert married Elizabeth, daughter of Robert Donnell, the 2nd, in 1775; Thomas became a physician and located in Mecklenburg County; Andrew married first Agnes, daughter of John Brawley, in

1779, and second Mary Creswell in 1819; George married Isabella, daughter of David Kerr, in 1784, and lived near Alamance Church, in which he was a ruling elder. In 1804 he moved to Wilson County, Tennessee, and his son George became a renowned Cumberland Presbyterian minister; Latham married Mrs. Charlotte Ervin, widow of Robert and daughter of Adam Mitchell.

Hugh Foster secured a grant for 640 acres on Horsepen Creek. He was a justice of the peace in Rowan County before Guilford was formed. His wife was Martha, and their children were John, William, Samuel, James, and perhaps others. John married Grace, daughter of Nathan Dicks, and located on North Buffalo in 1771, and their children were Abigail, Nathan, Elmira, and Joshua.

John McClintock secured his section of land near Martinsville. His wife was Isabella, and their children were John, William, Samuel, Robert, Isabella (1768-1818), Nancy, Margaret, and another daughter who became the second wife of James Coots. John married Isabella, daughter of John Starrett; William married Sarah, daughter of Edward Weatherly; Samuel married Anne, daughter of James Stafford; Robert married and located on the Reedy Fork; Isabella married James Dick, son of William, and was the mother of Judge John McClintock Dick and six other children; Nancy married John Ballinger; Margaret married Samuel Thompson. John McClintock, Sr., died in 1807.

There were three McQuiston brothers who were members of the Nottingham Colony.

James McQuiston located on Richland Creek of Reedy Fork. His wife was Janett, and their children were Jane, Sarah, Lavinia, Mary, Dorcas, Gustavius, Thomas and James. Jane married Thomas Flack; Lavinia married John Nelson in 1764; Dorcas married John McQuiston, son of Thomas, in 1768; Gustavius moved to Tennessee; James, Jr., was tried before the session for fighting and withdrew from the church, and deeded to the McQuiston family a plot on his farm for a graveyard. James, Sr., died in 1766.

Robert McQuiston located near his brother at the mouth of Horsepen Creek. His wife was Anne, and their children were

Moses, Walter, James, Robert, Jean, Margery, Sarah and Mary. Moses married Elizabeth, perhaps a daughter of Alexander Nelson; Jean married James Finley, son of George; Margery married John Trindell; Sarah married Robert Cherry in 1769; Mary married John Coots in 1769, and she was his second wife. Robert McQuiston, Sr., died in 1766.

Thomas McQuiston, Sr., the other brother, located on the headwaters of North Buffalo, and was a neighbor of Dr. Caldwell. His children were James, Thomas, John and others.

Adam Mitchell secured his grant on the North Buffalo. The church is located on a part of his grant. His wife was Mary, and their children, so far as their names appear on any record, were John, Adam, Jr., and Jennet. John's name does not appear on any record after the War; Jennet married her first cousin, Adam Mitchell, son of Robert; Adam, Jr., married Agnes, and their children were Samuel (1771-1851), John (1773-1841), Adam (1776-1841), Mary and Charlotte. Of the children of Adam Mitchell, Jr., Samuel married Margaret, daughter of John McMurray, Sr., in 1795; Adam married first Isabella Gwyn, and second Elizabeth Allen; Mary married first John McMurray, Jr., and second John Cunningham, Jr.; Charlotte married first Robert Ervin and second Latham Donnell; John never married.

Robert Mitchell, a brother of Adam, secured his grant near the Guilford Battle Ground. His wife was Margaret, and their children were Adam, Mary, Rebecca, Jean and Henry. All this family moved to Tennessee after the War.

John Nicks secured grants for two sections just east of the church. His wife was Margaret, and their children were Sarah, George (1756-1838), John, Elizabeth, Nancy, Quinton, and two other daughters, one of whom married Bazell Brasher, and the other married Isaac Brasher, sons of Robert, and both moved to Tennessee after the War; Sarah married William Spruce and lived on the south side of North Buffalo; John moved to Tennessee after the War; Elizabeth married George Purcell of Rockingham County; Nancy married Zacheriah Roberts and moved to Tennessee after the War; Quinton died unmarried; George married Elizabeth, and their children were John, Sarah, Margaret, George, Elizabeth, Yarbrough and Anne. George, Sr., lived at the J. Al Rankin place. John Nicks, Sr., died in 1781.



Robert Rankin secured his section on the waters of Reedy Fork, where the Carlson peach orchard is. He entertained Rev. Hugh McAden, the missionary, in 1755. He later sold this section to William Denny and secured another section about one mile west of the church. His wife was Rebecca, and their children were George, Robert, Rebecca, John and others. George died in 1761, leaving a widow, Lydia, and two children, Robert and John; Robert lived at the home of his father, and his children were Robert, William, John and others; John located on Reedy Fork and had one son, John, and perhaps others. All the male members of this Rankin family moved west, most of them to Tennessee.

Samuel Scott secured two sections of 640 acres each on the waters of the Reedy Fork, in what is now known as the Moore community. He had at least two sons, Samuel, Jr., and William. Samuel, Sr., returned to Pennsylvania, carrying all his family with him except Samuel, Jr., who had married and located here. Samuel, Jr., died shortly thereafter, leaving four children: Samuel, Jr. Jr., Jane, Mary and Anne, who married William Gowdy, Jr.; Jane married John Bell, son of Samuel, in 1778; Mary married Robert McMurray, son of John, Sr., in 1791; Samuel, Jr. Jr., married Jane, daughter of James McAdoo, Sr., in 1788, and their children were John, David, Samuel, Joseph L. and Mary. Samuel, Jr. Jr., died in 1797, and his widow married Col. William Ryan in 1799.

Andrew Wilson appears to have been a member of the Nottingham Colony, and located some three miles north of the church. Andrew Wilson married Margaret Robinson in 1774, and this must have been his second wife. He died shortly after 1774. A deed of Andrew Wilson, Jr., calls for the boundary line of the widow Wilson's land. When there is no will these early records are hard to find. The following appear as the children of Andrew Wilson, Sr., by his first wife: James, Andrew, Jr. (1752-1834), William, David, John, George, Mary and Margaret. James located just north of the church; William located on Reedy Fork, David moved to Tennessee after the War; have no record of John and George; Mary married Robert Russell in 1762; Margaret married William Jackson, and they named one of their sons Andrew. This Andrew Jack-

son is sometimes confused with General Andrew Jackson, as both were here at the same time. Andrew Wilson, Jr. (1752-1834), located on South Buffalo, and built the first grist mill there, now known as the John C. Dick Mill. He married first Agnes, daughter of John Chambers, and their children were Daniel, Robert, and James; his second wife was Mary, daughter of Robert Rankin, and their children were William R. (1787-1855), Andrew and Maxwell; his third wife was Elizabeth, daughter of John McKnight, Sr., and their children were John and David (1798-1856).

This accounts for nineteen families of the Nottingham Colony, but it does not claim to be a complete list. Others, perhaps, secured grants and did not have their deeds recorded; perhaps others came and looked the situation over and did not locate here; perhaps others belonged to the company, but were not prepared to come when the main body of the colony came in 1753, but came a little later and took up their grants; the names of a few other men appear on the records in 1753, but do not appear again; perhaps other deeds are on record and have not been found. It has been a difficult task to find some of these. All of these and their families were members of the Buffalo congregation, and the descendants of some of them are now (1934) members of the church.

The names of all the children in many of the families can not be given, as no will was made by some of the parents. We cannot give all the marriages, as some of the marriage bonds are lost. Many names disappear from all court house records during and just after the Revolutionary War. Some of these were killed in the War and others moved away.

## OTHER MEMBERS OF THE CONGREGATION

Other families were constantly moving into the bounds of the church. For twenty-five years the country was rapidly being settled. So far as possible we are giving a chronological list of these as they located in the bounds of the church. The reader should keep in mind that the bounds of the congregation from the time of the organization of the church to 1800 covered a territory about eighteen miles square. It is impossible to give a complete list of these, as some did not tarry long, and others

have left no living descendants to consult, and no records of the children in the family. It would be interesting to trace the descendants of some of these families right down to the present, but that would make the book too large. Where it is possible the names of the children in the family are given and whom they married.

Walter Carruth may have been a member of the Nottingham Colony. He came in 1753 and located in their bounds, but he did not take up a full section of land. His children were James, John, Agnes, Sarah and Ann. These married in the congregation, but in a few years the name disappears from the records.

William Mebane bought 600 acres on the north side of Buffalo Creek in 1753. This was outside of the bounds of the plot surveyed to the Nottingham Colony, but he must have attended Buffalo Church. In 1759 he moved to the south side of South Buffalo and became associated with Alamance Church. His wife was Elizabeth, and their children were Samuel, William, John, David, Robert, Mary, and perhaps others.

William Mebane must have been a brother of Col. Alexander Mebane, who settled in the Hawfields Church community of Orange County. Alexander was a witness on the deed of William; and a son of William witnessed the deed of Alexander when he sold land in Guilford. When Rev. Hugh McAden came from Alexander's community to Buffalo he came straight to William's and spent three days with him.

William Denny bought of Robert Rankin 640 acres on the waters of the Reedy Fork in 1755 and located here. His wife was Anne, and their children were William, James, Margaret, Hannah, Jean and Agnes. James married Mary, daughter of Robert Donnell, Sr., lived at the home place, and died in 1779, leaving two children, James and William, Jr. Jr.; William, Jr., located in Rockingham County; Jean married Robert Rankin. William Denny, Sr., died in 1770.

There were two Finley families in Guilford. Andrew (1714-1780) located near Alamance Church, and George near Doggett's Mill on Reedy Fork in 1755. It appears the Finleys were the first to build a mill at that place. Some of George's children were Josiah, George, Jr., James and Joseph. Josiah mar-

ried Alsey, and their children were George, James, Betsy, Rachel, Lettie, Polly and Abigail; James married Jean McQuiston, daughter of Robert, and their children were Elizabeth, who married Mr. Walker; Polly, who married first John Cunningham, Jr., and second James McIver; George B., who married Nancy, daughter of Elisha Wharton, and moved to Missouri; Sarah married Mr. Reid; Nancy never married. These were members of the congregation and some of them active members of the church.

George Hamilton secured a grant for 640 acres in 1756 on the North Buffalo, what is now known as the John C. Cannon place. His wife was Frances, and their children were George, Thomas, John, James, Robert, Hance, William, Joanna, and perhaps others. George, Jr., married Jane, daughter of James Denny, Sr., and moved to Tennessee after the War; Thomas married, and lived at the home place and reared a family of nine children; John held several offices in the county; James and Robert moved to Tennessee after the War; Hance held office in the county; William married Mary and died in 1785, leaving no heirs but willed land in Tennessee to his nieces; Joanna was the first wife of Thomas Grier.

Robert Smith located on North Buffalo, where Walter L. Wharton now lives, in 1756, and it appears his children were mature when he came here. He died in 1778. His wife was Mary, and their children were John, William, Robert, Andrew, Elizabeth, Mary and Isabella. It is pretty well established that this John located on Rock Creek and is the ancestor of the Smiths of that community. John's wife was Elizabeth McComb, and their children were John, William, Thomas, Robert, Samuel, Jesse, Elizabeth and others; William, son of Robert, Sr., married Mary, daughter of John Cunningham, Sr., and lived at the home place. Their children were Margaret, Samuel, Robert, William, Cunningham, Jonathan and Anne. He died in 1783. It was his son Robert who sold this place to Watson Wharton in 1796 and moved to Tennessee. In fact, it appears that many of this Smith family moved to the west. Cunningham married Abigail Rankin and moved to Illinois. Andrew, the son of Robert, Sr., located on the Reedy Fork.

Robert Thompson secured two grants of 640 acres each, one on Buffalo and one on the Reedy Fork. He lived on the Reedy



Fork. He witnessed the deed of John McKnight and others on North Buffalo. On the day of the Alamance battle, May 16, 1771, he went with his pastor, Dr. Caldwell, to Governor Tryon's camp to try to effect some kind of a compromise to avoid a battle. Dr. Caldwell returned to the Regulators to deliver his message, but Robert Thompson and Robert Mateer, of the Haw River Church, were detained. Later when Thompson started to return to his men he was shot down by Governor Tryon. (Life of Caldwell, page 153.) His was the first blood shed for the rights of the American Colonies. Robert Thompson left two sons, Samuel and John, and a daughter. Samuel married Margaret, daughter of John McClintock, Sr.; the daughter married Abram Whitesides, and their daughter married James Cannon, the grandfather of Congressman Joseph G. Cannon, of Illinois, and father of Governor Newton Cannon, of Tennessee.

John McKnight secured a grant from Earl Granville for 639 acres on both sides of Nick's Creek in 1756 and located here. His wife was Catrine, and their children were Robert, William, Elizabeth (1756-1838), and Catrine. We have no record of Robert; he must have died about 1800, leaving only one son named John. This John sold his father's half of his grandfather's land in 1810 and moved west; Elizabeth married Andrew Wilson in 1794 and they had two sons, John and David; Catrine married James Denny, son of George, in 1801, and moved west; William married Mary, daughter of Thomas Cummins, in 1802, lived at the home place, and their children were John, Amelia, William and Anne. John and Anne died unmarried; Amelia married William M. Denny, son of James, Jr., and grandson of James, Sr., in 1836, and moved to Missouri; William married Mrs. Elizabeth Albright Efland, in 1849, widow of Sampson, and daughter of Jacob Albright, and they had one child, John E. The descendants of John, Sr., still own part of the original grant.

John Brawley was born in Ireland and came here about 1757 and secured a grant from Earl Granville for 696 acres of land on Reedy Fork. He married Sarah, daughter of Walter Carruth, and their children were Nancy, John, Peggy, Walter, Anne, Hugh, Sarah, James and Mary. Nancy married Andrew Donnell, son of Thomas, Sr., in 1779, and some of their descend-

ants are still with us. After the War John Brawley moved to Iredell County.

William Anderson, tradition says, was born in Ireland and came here in 1758 and secured a section of land on the Reedy Fork Creek. He had at least four sons, William, John, Thomas and James. William married Anne, daughter of James Denny, Sr., and they had eight children, one of whom, John, became a Presbyterian minister; John, Sr., was long a ruling elder in this church; Thomas and James must have moved away some time after the Revolutionary War.

Nathan Dick bought of Mordecai Mendenhall 450 acres on Horsepen Creek in 1758. His wife was Mary, and their children were John, William, Hannah, Deborah and Grace. He died in 1766.

A few years later William Dick was trading in land in the same community and living at Martinsville. He may have been a son of Nathan. We are not sure about that. William's wife was Rebecca, and their children were Thomas, James, John, Samuel, William, Obediah and Susannah. Thomas located on the Reedy Fork and owned two mills and 1500 acres of land; he married Jane, daughter of Robert Erwin, and their children were Martha W., Nancy, Elizabeth, John W., Rebecca, Jane E. and Thomas J. James married first Isabella, daughter of John McClintock, in 1786, and second Mrs. Patsy Galbreath in 1823, the mother-in-law of his son Reuben. His children were by the first marriage and were Judge John M., Reuben, William, Thomas, James T., Jane M. and Hiram Campbell. We do not know what became of John and Samuel, except that John had one son, Thomas H., who settled in the Alamance Church section and was the grandfather of John C. and Samuel D. Dick. William, Jr., moved to Orange County; Obediah married Rebecca Thompson in 1809. He located on the Reedy Fork and in 1829 moved away; Susannah became the second wife of Moses McLean. William, Sr., died in 1810 and he and his wife are buried in the Buffalo cemetery.

Robert Ervin bought 640 acres of John McClintock in 1758 and located on the Reedy Fork. His wife was Martha, and their children were Isabella, Robert, Richard, Joseph, Mary, Jane and Sarah. Isabella married Robert Hanner, of the Alamance

Church section, in 1773; Robert married Charlotte Mitchell, daughter of Adam, in 1794; Joseph married Lavinia McComey in 1782; Mary married Daniel Donnell; Jane married Thomas Dick, son of William; Sarah never married.

Joseph Unthank located on Brush Creek of Reedy Fork in 1758, and must have been a member of the Buffalo congregation. Dr. Caldwell preached occasionally in that community. His wife was Judith, and their children were Allen, John, Josiah, and three daughters. He died in the early part of 1780. Of the three daughters, one married Jacob Hunt; another William Hunt, and the third married William Robinson. We do not know what became of Allen and Josiah; John married Sarah, and died in the latter part of 1780, leaving four children: Joseph, Jr., John, Mary and Hannah. This Joseph, Jr., died in 1823, leaving two children, William and Temple. This William married Sarah, daughter of Thomas McQuiston, and died in 1835, leaving two children, Rufus and Narcissus. This Narcissus married Hon. J. Robert McLean, son of Levi, and was the mother of Mrs. C. M. Vanstory, of Greensboro.

Hugh Brawley, a brother of John, came from Ireland in 1759, and secured from Earl Granville 359 acres three miles northeast of the church. His children were Hugh P., John, James, Joseph and perhaps others. He died about 1781.

Samuel Brown secured from Earl Granville a grant for 300 acres on Buffalo Creek in 1759. His children were James, Joseph, Benjamin, John and others. James bought of William Anderson 282 acres on the Reedy Fork, just where the old county line between Rowan and Orange crossed the creek, in 1772. He sold this 282 acres to John Stewart in 1787 and moved to Tennessee. He was a ruling elder in this church. Benjamin was killed in the Revolutionary War. Joseph and John were either killed in the War or moved to Tennessee shortly thereafter.

Alexander McKnight bought of his brother John 511 acres on the north side of Buffalo Creek in 1759. In 1765 he sold this place to John Rankin and bought of Thomas Donnell 393 acres on the headwaters of North Buffalo, and built the first grist mill there. The old dam may yet be seen. It appears that he married Hannah, daughter of Thomas Donnell, and after his

death in 1774, she married George Denny. Alexander and Hannah McKnight's children were Robert (1767-1841), and Jean (1773-1841). Jean never married; Robert's second wife was Mary, daughter of David Wiley. They were married in 1816. The third wife was Martha Patterson, whom he married in 1827. His children by the first marriage were Robert, Alexander, James, Thomas and John. Robert died unmarried; Alexander moved to Franklin County, N. C.; James married Hannah, daughter of William Montgomery, Sr., and moved to Virginia; Thomas moved to New York City; John married Anne, daughter of Samuel Allison, in 1813 and located two miles west of Greensboro, and their children were Lydia, Mary M., Hannah J., Elizabeth A., Rebecca and John H.

James Donnell, son of William, of Cecil County, Md., bought of Thomas Donnell 320 acres on North Buffalo in 1760 and located here. His wife was Margaret, daughter of William Edmundson, and their children were Margaret, Jean, Hannah, Elizabeth, Thomas, Mary and Samuel. Jean and Elizabeth never married; Margaret married John Cunningham, Jr., in 1786; Hannah married James Denny, son of James, Jr.; Thomas married Nancy, daughter of John Rankin, in 1800; Mary married Joseph Rankin, son of John; Samuel married Anne, daughter of William Rankin, in 1800. James Donnell died in 1796.

Edward Ryan located on the headwaters of South Buffalo about 1760. Two of his children were James and John. James married and had two sons, James and Patrick. John married Eleanor McAdoo, sister of James and John, and their children were Eleanor, Robert, John, Margaret, Mary Ann, William and Grima. John, Sr., died in 1794.

Robert Brasher secured a grant from Earl Granville for 240 acres on Buffalo Creek in 1761. His children were Asa, Zaza, Bazel, Isaac, Martha and others. Bazel and Isaac married daughters of John Nicks and moved to Tennessee after the War; Martha married David Morrow; Zaza married Elizabeth Adkinson in 1775; Asa's wife may have been a Nelson and his children were Zaza D., Jesse, Nathan, Samuel and a daughter, who married Arthur Morrow. Zaza D. married Lucy, daughter of William McGee, and held several offices in the county.



Thomas Flack, a young man, secured a grant from Earl Granville for 481 acres on Walnut Branch, two miles north of the church in 1761. He married Jean, daughter of James McQuiston. In 1773 he sold this place to John Chambers, and located near Haw River Presbyterian Church and joined there.

Robert Breeden secured from Earl Granville a farm on both sides of North Buffalo about 1760 and located there. His wife was Mary, and their children were Alexander, Robert, Charles and Margaret. Alexander died in 1793 and his is one of the few wills Dr. Caldwell witnessed; Charles sold his farm and moved away in 1802. Robert Breeden, Sr., died in 1778, and his stepson, James Donnell, and John Rankin were the executors of his will. His wife's first husband must have died before they came to North Carolina, and it appears that this James Donnell was the grandfather of Mr. Robert G. Donnell, of Alexandria, Tenn.

Benjamin Starrett secured from Earl Granville a grant for 547 acres on South Buffalo in 1761. The grave of his wife, Mary, is the oldest one marked in the Buffalo Church cemetery. She was born in 1723 and died in 1775. Benjamin died in 1778, leaving the following children: Benjamin, James, Mary, Joanna, Hannah and Hester. He had located in the Alamance Church community before his death. Joanna married Charles Breeden, son of Robert, in 1779.

James Starrett located on the Reedy Fork at an early date. He was perhaps a brother of Benjamin. His children were John, James H. and others. John was a surveyor and married Anne, daughter of Alexander Gray, Sr.; James H. married Elizabeth, daughter of Col. John Gillespie. This Starrett family became affiliated with the Haw River Church after it was organized.

Francis McNairy located on Horsepen Creek in 1762, buying 640 acres from Hermon Husbands. He had married Mary Boyd in Lancaster, Pa., in 1761. Their children were John, Mary, Andrew, Robert, Margaret, James and Catherine. John was licensed to practice law in 1784 and moved to Tennessee with General Andrew Jackson in 1788, where he died; Andrew and Robert also went to Tennessee; James married Elizabeth Jeans and remained here and is the ancestor of all the Guilford McNairys.

Robert Bell came here from Caswell County in 1762 and located on Sugar Tree Creek (Jordan's Branch). His children appear to have been Samuel, Robert, Francis and James. Robert, Sr., died shortly after the Revolutionary War and his sons moved to Tennessee. Rev. Robert Bell, a noted Cumberland Presbyterian minister, was the son of Robert, Jr., who had married Mary Boyd in 1775. Hon. John Bell, United States Senator from Tennessee, was the son of Samuel.

Samuel Bell, a brother of Robert, Sr., located on the Reedy Fork in 1762. His children were James, Francis, Thomas, Samuel, John, Mary and Agnes. James married Mary Carson in 1773; Thomas married Elizabeth Carson in 1774; John married Jane, daughter of Samuel Scott, Jr., in 1778; Mary married William Donnell, son of Robert, the 2nd, in 1773; Agnes married Henry Reed in 1766. Samuel, Sr., died just at the close of the Revolutionary War, and the most of his children moved to Tennessee.

Col. John Gillespie was born in 1741 in Frederick County, Va., and came here in 1762, and secured a grant from Earl Granville for 640 acres on the south side of South Buffalo. His wife was Elizabeth, and their children were Daniel, James S., Elizabeth and Anna. Daniel (1766-1833) married Lucretia Gott in 1788 and lived on the north side of North Buffalo at what is known as the Cannon place; James S. married Hannah, daughter of James Denny, in 1791, and lived on the Reedy Fork; Elizabeth married James H. Starrett, son of James; Anna married John Hanner, son of Robert, in 1802.

Nathaniel Brown located on Horsepen Creek about 1762. He had two children that we know of, Elizabeth and Thomas. Elizabeth married James McMurray, son of John, Sr., in 1774, and their children were John, Anne, Uphiah, Jane and Hannah. Thomas married Agnes, daughter of David Kerr, in 1793, and moved to Tennessee.

James Denny, of Lancaster County, Pa., bought of John Nicks 650 acres just east of the church in 1763. His wife was Agnes, and their children were Mary, Anne, Marianna, George, Jane, Agnes, Elizabeth, James, Hannah and William. Mary married Samuel Duck and lived on Richland Creek; they sold out in 1796 and moved to Tennessee; Anne married first Wil-

liam Anderson, son of William, Sr., and after his death she married Mr. Bass; Marianna married Col. John Paisley, son of William, Sr., in 1769; George married Mrs. Hannah Donnell McKnight, widow of Alexander McKnight and daughter of Thomas Donnell, Sr.; Jane married George Hamilton, son of George, Sr., and moved to Tennessee after the War; Agnes married William Donnell, son of Thomas, Sr.; Elizabeth became the second wife of Major John Donnell, son of Thomas, Sr., in 1781; James married Rebecca, daughter of Robert Rankin, Sr., and reared a family of several children; William married first Margaret, daughter of William Paisley, and second Jane, daughter of James McMurray.

James Coots was born in Ireland; came to America and located for a short while in Halifax County, Va., then came to North Carolina about 1763 and located on the Reedy Fork. He married first Sarah, daughter of James McQuiston, and second a daughter of John McClintock. His children were Jennie, Louvenia, Vertie and another daughter who married James Spence. Jennie married Alfred Dillon; Louvenia married Leven Aydelotte, son of Benjamin, in 1811; Vertie died unmarried.

John Coots, a brother of James, came with him and located on the Reedy Fork in 1763. He married Mary, daughter of Robert McQuiston, in 1769. He must have been married before this, for his daughter Hannah married Jeremiah Cunningham in 1779. After the death of his second wife he married Hannah, daughter of John Hamilton. In 1788 Samuel and Thomas Thompson and John Coots secured title to 4,260 acres of land in Tennessee, and in 1796 he sold his farm here and moved to Tennessee.

William Spruce, a young man, secured from Earl Granville 394 acres on the south side of North Buffalo in 1763. He married Sarah, daughter of John Nicks, and their children were John H., William, Joseph, Quinton, Thomas, Sarah, George and Elizabeth. Joseph married Shealy, daughter of Benjamin Aydelotte, in 1797; Sarah married Mr. Strain; Elizabeth never married. William Spruce, Sr., died in 1808.

Arthur Forbis secured a grant from Earl Granville for 640 acres on Hunting Creek in 1764, and that same year he married Mrs. Lydia Rankin, widow of George. Their children were

Jennet, Elizabeth, Anne and Lydia. Jennet married Hance McCain in 1787 and they reared a family of ten children. Lydia married George Donnell, son of Robert, 2nd, and they reared a family of five children. Arthur Forbis was a ruling elder. He died in 1789, and his stepsons, John and Robert Rankin, were the executors of his will.

Dr. David Caldwell (1725-1824), son of Andrew, of Lancaster County, Pa., bought 550 acres of John Blair on the head waters of North Buffalo January 2, 1765, and permanently located here. He married Rachel, daughter of Rev. Alexander Craighead, of Mecklenburg County, in 1766. Their children were Samuel C., Alexander, Andrew, Patsy, David, Thomas, John W., James Edmond and Robert C. Rev. Samuel C. married first Abigail, daughter of John McNitt Alexander, of Mecklenburg County, and second Elizabeth, daughter of Robert Lindsay, Sr., of Guilford County; Rev. Alexander married Sarah Davidson; Andrew, Patsy and James Edmond never married; Dr. David Caldwell, Jr., a physician, married Susan Clark in 1811; Thomas married Elizabeth, daughter of Robert Doak, in 1813; John W. married first Martha Davis in 1800, and second Margaret Cabe, of Orange County, in 1822; Robert C. married first Maria B. Latta, of Orange County, in 1823, and second Marjory, daughter of Robert Woodburn, in 1850, and third Mary Clancy in 1855.

Col. Daniel Gillespie (1743-1829), a brother of Col. John, secured a grant from Earl Granville on South Buffalo, just south of Greensboro, about 1765. His wife was Margaret Hall, and their children were Daniel, John, James, Nancy, Anne, Robert, Patrick and Thankful. Daniel married and died before his father, leaving two children, Daniel and Peggy; John became a Presbyterian minister; James moved to Tennessee after the War; Nancy married George Rankin, son of Robert, in 1791; Anne married William Anderson, son of John; Robert married Nancy, daughter of Robert Hanner; Patrick married Margaret, daughter of Patrick McGibbony; Thankful married Col. William Doak, son of Robert, in 1802.

John Rankin (1736-1814), son of Joseph of Delaware, bought of Alexander McKnight 511 acres on the north side of Buffalo Creek in 1765. He married Hannah Carson in 1765,



COL. DANIEL GILLESPIE  
1743 - 1829





and their children were Rebecca, Samuel, Jane, Abigail, Joseph, Nancy, Robert, Hannah, Polly, Margaret, Anna and Ruth. Rebecca married Rev. John Rankin, son of George, in 1786, and moved to Tennessee; Samuel married Mary, daughter of William Scott, in 1800, and located three miles north of the church; Jane married John Paisley, son of William, Jr., in 1790; Abigail married Cunningham Smith, son of William, in 1794, and moved to Decatur County, Illinois; Joseph married first Mary, daughter of James Donnell, in 1805, and second Nancy, daughter of Andrew Donnell, in 1828, and lived near Alamance Church; Nancy married Thomas Donnell, son of James, in 1800; Robert married first Margaret, daughter of William Scott, in 1805, and second Margaret, daughter of William Patterson, in 1827; Hannah married Thomas Denny, son of George, in 1803; Polly married first Samuel Thom, son of John, and second Adam Scott, son of William, in 1827; Margaret married John Nelson, son of William, in 1799, and lived near High Rock on Haw River; Anna married David Wilson, son of Andrew, in 1829; Ruth married Joseph Hanner, son of Robert, in 1807.

For the history of the Rankins and the complete genealogy of the John Rankin family see "Rankin and Wharton Families and Their Genealogy," by S. M. Rankin.

James Archer secured a section of 640 acres on Horsepen Creek in 1765 and located there. His wife was Catherine, and their children were David, Sarah, John, Mary, Thomas and Elizabeth. John married Agnes McCain in 1783, a sister of Hance. James Archer died in 1799.

John Gilchrist, the son of William, of Lancaster County, Pa., was here in 1766. He was then a very young man and his father may have been living here at that date. In a dispute about a farm boundary line in 1795, John Gilchrist testified that the line had been pointed out to him in 1766, so he was here at that date. In 1788 William Gilchrist, of Lancaster, County, Pa., gave John the 640 acres on Reedy Fork on which John was then living. His wife was Jean, and their children were John, William, Robert, Samuel, and three daughters, one of whom, Hannah, married William Montgomery, Sr.

Francis Cummins bought of Thomas Donnell, Sr., 400 acres on South Buffalo in 1766 and located here. Some of his chil-

dren were married when he came. His wife was Jean, and their children were Thomas, Francis, Anne, Martha, Thankful and Elijah. Thomas located further east on Buffalo Creek, and his children were Thomas, Samuel, Robert, David, Anne, Rachel, Mary and three other daughters, one of whom married Samuel Climer; another married James F. McCauley; and another R. B. Barkmon; Francis, Jr., became a Presbyterian minister; Anne married David Mebane, son of William; Elijah located southwest of Greensboro, and died in 1818, leaving the following children: Millikan, Martha, Enos, Jean and Anne. Francis, Sr., died in 1799, and Thomas, Sr., died in 1808.

David Allison came from Orange County, N. C., and bought of William Trousdale 490 acres on the headwaters of North Buffalo in 1767. His wife was Jenet, and their children were John, Alexander, Samuel and others. John was already married when they came to Guilford, and he lived southeast of the church; Alexander lived near the church; and Samuel located on the south side of Buffalo Creek on Blackwood Branch.

John Chambers (1720-1806) bought of Thomas Flack 481 acres on Walnut Branch, two or three miles north of the church, in 1773, and located there. But he had been here for some years before this date, for he was a ruling elder in Buffalo in 1773. His wife was Elizabeth, and their children, when he made his will in 1800, were Agnes and Jane. He may have had some sons who were killed in the War. Agnes married Andrew Wilson, son of Andrew, Sr.; Jane married William Rankin, son of Joseph.

William Rankin (1744-1804), son of Joseph, of Newark, Delaware, came in 1768, and lived with his brother John for three or four years, then bought the eastern part of John's farm, and located there. He married Jane, daughter of John Chambers, in 1772, and their children were Elizabeth, Nancy, Sarah, John Chambers, Anne, Thomas, Jane, Robert C. and William, Jr. Elizabeth married Elam Wharton, son of Watson, in 1791; Nancy married John Schoolfield in 1800; Sarah married John Wharton, son of Watson, in 1800; John C. married Tabitha, daughter of Watson Wharton, in 1801; Anne married Samuel E. Donnell, son of James, Sr., in 1800; Thomas married first Hannah, daughter of John Smith, and second Patsy, daughter



of Moses McQuiston, in 1812, and located near Alamance Church; Jane married Eli Smith, son of John, in 1810; Robert C. married Sarah, daughter of Joshua Lee, in 1813, and located at Benaja; William, Jr., married Thankful, daughter of John Smith, in 1812, and lived at the home place.

For the history of the Rankins and a complete genealogy of the William Rankin family see "Rankin and Wharton Families and Their Genealogy," by S. M. Rankin.

Hugh Mecklin located north of the church about 1770. There were at least two sons, James and Hugh, Jr. Hugh, Jr., married Agnes, daughter of William Anderson, Jr., and became a Cumberland Presbyterian minister. All of the Mecklin family moved to Tennessee after the War. Robert Mecklin was ordained to the ministry by Orange Presbytery in 1783, and he may have been a son of Hugh, Sr.

Three Nelson families located in Guilford. David on South Buffalo in 1758, William in the northeast part of the county in 1770, and Alexander on Brush Creek in 1770. Alexander had at least seven children: George, John, James, Robert, Elizabeth, Ruth and Isabell. Dr. Caldwell preached occasionally on Brush Creek, and this family must have been members of the Buffalo congregation.

William Scott, son of Samuel, Sr., located here in 1770. His father was a member of the Nottingham Colony, but had returned to Pennsylvania. Samuel, Sr., gave to his son William 640 acres on the waters of the Reedy Fork in 1770. William had also returned to Pennsylvania with his father and had perhaps married there before coming back to North Carolina. His wife was Rebecca, and their children were Samuel, Thomas, Adam, William, Mary, Margaret, Rebecca and Nancy. Samuel married Mary Bell in 1793 and moved to Tennessee; Thomas married Sarah Lemmons; Adam married first Mary, daughter of William and Mary Bell Donnell, second Mrs. Jane Barr Walker, daughter of James Barr, Sr., and third Mrs. Polly Rankin Thom, widow of Samuel Thom and daughter of John Rankin; William married Martha, daughter of William Donnell, and moved to Tennessee; Mary married Samuel Rankin, son of John, in 1800; Margaret married Robert Rankin, son of John, in 1805; Rebecca married James White and moved to

Tennessee; Nancy married James Donnell, son of Major John, in 1807. William Scott, Sr., died in 1801.

Walter Denny was born in Ireland in 1730, married Margaret Smart there in 1755, came to Pennsylvania in 1760, came to North Carolina in 1770, and located on the north side of Reedy Fork, east of Doggett's Mill. Their children were Joseph, John, William, and Rachel. Joseph married Sarah, daughter of Alexander Gray, Sr., in 1791; John moved away after the War; William married Jane, daughter of Alexander Gray, Sr., in 1796; Rachel married her first cousin, Robert Hatrick, in 1791. Walter Denny died in 1805.

Samuel Duck, a young man, located on Richland Creek about 1770. He married Mary, daughter of James Denny, Sr., and they had at least two sons and one daughter. In 1796 he sold his land here and moved to Tennessee.

Alexander Caldwell, a brother of Dr. David Caldwell, bought 275 acres on North Buffalo in 1771 and located here. He lost his health by exposure in the army and died shortly after the War. His widow and children moved to Tennessee.

Robert Donnell, the second, came from York County, Pennsylvania, and located on the north side of North Buffalo in 1771. His wife was Mary, and their children appear to have been William, Elizabeth, Daniel, Samuel, Sarah, Robert and George. William married Mary, daughter of Samuel Bell, in 1773 and moved to Tennessee in 1797; Elizabeth married Robert Donnell, son of Thomas, Sr., in 1775; Daniel married first Mary, daughter of Robert Ervin, and second Catherine, daughter of Ralph Gorrell, Sr., in 1816; Samuel became a Presbyterian minister and was pastor of Spring Creek Church, Tennessee; Sarah married John Donnell, son of Robert, Sr., in 1779; Robert married first Jennie Morrison, in 1790, and second Mrs. Nancy Cabe Latta, daughter of John and Mary Strayhorn Cabe, of Orange County, in 1820; George married Lydia, daughter of Arthur and Lydia Forbis, and located on the Reedy Fork.

The four Donnell families that located here must have been closely related. Thomas, Sr., and Robert, Sr., who came in 1753, were brothers; James, Sr., who came in 1760, and Robert, the second, who came in 1771, may have been nephews of Thomas and

Robert, Sr. In 1790 the Donnell families had a great reunion, and one of the old men laughingly asked, "What do you suppose has become of the 'O' we cast overboard at sea, by this time?" This would indicate that they all came overseas together, and that the name was O'Donnell in Ireland. They were all descendants, or related to, Donald I (861-863), King of Scotland. The writer was told by the late Dr. John A. McDonald, editor of the *Toronto Globe*, Toronto, Canada, that the Donnells, O'Donnells, Donalds, and McDonalds were all of the same blood with a common ancestor.

Moses McLean located here on the head waters of North Buffalo in 1772. His first wife was Mary, and in 1796 he married Susannah Dick, perhaps a daughter of William. His children by his first wife were John, William, Samuel, and perhaps others, and by his second wife, Benjamin F. John and William moved to Tennessee after the War; Samuel remained here and his children were James, Carrol, John Calvin, Zilla, Serena, Joseph Addison, Fountain B. and Elizabeth. James and Carrol moved to the far west; John Calvin married Rebecca, daughter of Samuel Rankin, in 1829; Zilla married first William Rankin, son of Samuel, in 1827, and second Frank Roberts in 1832; Serena married Eli Denny, son of Thomas, in 1834; Joseph Addison married first Matilda Doak in 1825, and second Martha D., daughter of John and Sarah McAdoo Hanner, in 1836; Fountain B. married first Hannah, daughter of William and Anne Hatrick Donnell, in 1828, and second Mrs. Malinda Foust, daughter of John and Rhoda Webb Wharton, in 1870; Elizabeth married John Denny, son of Thomas, in 1841. Benjamin F., the youngest son of Moses, married Isabella, daughter of William Denny, in 1824.

Governor Alexander Martin was the son of Rev. Hugh Martin, a Presbyterian minister of New Jersey. He was educated at Princeton, N. J. He came to North Carolina in 1762 and located on the Dan River. There he erected a handsome home and named it Danbury. In 1772 he bought a home at Guilford Court House, and lived there part of the time. The name of the village was changed to Martinsville in his honor. He accompanied Dr. Caldwell to Gov. Tryon's camp the day before the Alamance battle, and Dr. Caruthers says he and Dr. Caldwell

“were very intimate.” He must have been a member of the Buffalo congregation while he was living at Martinsville, only four miles from the church.

John Maxwell located on the Reedy Fork in 1772. Some of his children were John, Samuel and Thomas. Samuel lived at the home place and died there about 1806, and his children were Robert, Samuel, Alexander, Margaret, Elizabeth, Hannah, James and Catherine. Samuel, Jr., married Mary, daughter of Ralph Gorrell, Sr.; Margaret married William Phibbs; Elizabeth married Thomas McNeeley; Hannah married William Lockhart. These were all members of the Buffalo congregation. Some of the Maxwell family located farther east and united with the Haw River Church. In 1808 the heirs of Samuel Maxwell, Sr., sold to Newton and Clement Cannon, uncles of Joseph G. Cannon, United States Congressman from Illinois, 1,720 acres in Williamson County, Tennessee. The Maxwells must have gotten this land in payment for war service.

William Dent, son of Peter and Mary Brooke Dent, of Maryland, came to North Carolina about 1773 and located at Guilford Court House. He was a member of the county court for many years. He had married Virlinda Bell in Maryland in 1759, and their children were Mary, William, Peter, Samuel and Anne. Mary married first Major James Campbell in 1777, and second Smith Moore, son of Risdon and Mary Smith Moore; Anne married Risdon Moore, son of Charles and Mary Cooper Moore. All of these except the Smith Moore family moved to Hancock County, Ga., about 1790. There Col. William Dent died about 1805, and in 1813 most of these Georgia families moved to Illinois. Charles S. Deneen, a great-great-grandson of Col. William Dent, was governor of Illinois, 1905-1909, and later United States Senator.

There appears to have been two Russell brothers, David and William, who settled here about 1772; David on the Alamance and William on the Reedy Fork. William's wife was Eleanor and their children were Robert, William, Jr., John, David, James, Alexander, Elizabeth and Martha. This family later became affiliated with the Haw River Church. Robert D., the son of William, Jr., became a Presbyterian minister.

William Gowdy, Esq., located here before 1773. He was a ruling elder at that date. His second wife was Mrs. Jane Paisley White, widow of John White and sister of Col. John Paisley. His children by his first wife were Elizabeth, Sarah, Robert, John, William, Jr., James and Rebecca. Elizabeth married Henry Billingsley in 1784; Sarah married John Anderson in 1793; Robert and John moved to Sumner County, Tenn.; William, Jr., married Anne Anderson in 1792 and moved to South Carolina; James married Rebecca, daughter of John Ross, in 1795 and died shortly thereafter; Rebecca married Joel Murray. William Gowdy, Sr., died in 1795.

Henry, James and John Ross appear to have been brothers. All lived on Horsepen Creek about 1773. Their father may have been located here, but no record of him has been found. Henry married a daughter of ruling elder John Anderson, and moved to Tennessee about 1797; James married and lived just across the road from the new Battle Ground Methodist Church; John married Mary, daughter of Robert Mitchell, and their children were Rebecca, Nancy, Margaret, Mary, Jane, Thomas, John, James and Andrew.

Joseph McDowell came from Pennsylvania and located on Richland Creek about 1774. His children were Joseph, Mary, Elizabeth, Hannah, James and John. Joseph, Jr., married Martha, daughter of John and Jane Paisley White; Elizabeth married Mr. Duff; Hannah married Mr. Ferguson; James returned from the army after his father's death; John was killed or died in the army. Joseph, Sr., died in 1797 and the family moved to Tennessee and later to Kentucky.

John White married Jane, daughter of William Paisley, Sr., in Pennsylvania and came to North Carolina about 1774 and located on Richland Creek. Their children were William and Martha. William died young; Martha married Joseph McDowell, Jr., and their children were Joseph, Martha, Jane, Elizabeth, James and Abner. In 1801 this family moved to Kentucky. John White died in 1787, and his widow became the second wife of William Gowdy, Esq.

James White, perhaps a nephew of John, came to North Carolina about the same time John came. He married Rebecca,



daughter of William Scott, and in 1791 he sold out and moved to Tennessee.

John McMurray located on Horsepen Creek in 1774. His wife was Ewing, and their children were James, Elizabeth, Margaret, John, William, Jean and Robert. James married first Elizabeth L., daughter of Nathaniel Brown, in 1774, and second Elizabeth, daughter of John Smith, Sr., in 1795. He lived on Mears Fork for a while and in 1795 located on Rock Creek; Elizabeth married John Kerr; Margaret married Samuel Mitchell, son of Adam, in 1795; John married Mary, daughter of Adam Mitchell, and died without issue; William's wife was Margaret and he lived at the home place and reared a family; Robert married Mary, daughter of Samuel Scott, Jr., in 1791 and moved to Tennessee. John McMurray, Sr., died in 1789.

Daniel Daugherty settled on the Reedy Fork about 1774. His wife was Elizabeth, and their children were James, John, William, Daniel, Hannah, and perhaps others. He died in 1786.

Patrick McGibbony located on the Reedy Fork about 1776. After the War he located on the head waters of South Buffalo where J. B. Stroud now lives. He married Margaret Denny in 1783, and their children were David, John, Margaret, Jane, Isabel and Martha. David married Elizabeth Elliot and left several children, one of whom, Jane, married Emsley Armfield; John moved to Mecklenburg County; Margaret married Patrick Gillespie, son of Col. Daniel; Jane married Isaiah Weatherly; Isabel married John McClintock, Jr.; Martha married John B. Stafford. Capt. Patrick McGibbony and Col. Daniel Gillespie were specially good friends and war cronies. Capt. McGibbony willed Col. Gillespie a slave to wait on him, and Col. Gillespie named one of his sons Patrick.

James Campbell was living at the Court House in 1777. He may have located there earlier. He married Mary Dent in 1777 and died in 1781. He may have been killed in the War. He had at least one son, John. He may have received a grant of land in Tennessee for war service, for in 1795 John sells to John Smith 1,000 acres on Duck River there.

Major John Campbell was living at the Court House at the same time. James and John were no doubt brothers. These

families moved away before 1800 and we have not been able to trace them.

John Burney located on Sugar Tree Creek in 1777, securing from the state a grant for 640 acres. His wife was Catherine, and their children were Elizabeth, Rebecca, Robert, John, William, Samuel and Mary.

Charles Burney, a brother of John, located on the north side of South Buffalo Creek about 1778. Charles died in 1787, leaving the following children: William, Rebecca, Jane, Robert and others.

Thomas Henderson, son of Samuel and Elizabeth Williams Henderson, of Granville County, located on the Dan River in what is now Rockingham County. In 1778 he married Jane, a sister of Gov. Alexander Martin. He was clerk of the Guilford County Court from 1778 to 1785, and made his home at Martinsville part of the time. Their children were Alexander, Samuel, Polly, Jane, Nathaniel and Fanny. In as much as the wife and mother in the home was a daughter of a Presbyterian minister the family must have attended Buffalo while living at Martinsville.

There appears to have been two Weatherly brothers, Edward and William, who settled between North Buffalo and Reedy Fork about 1778, and there was another Weatherly family on South Buffalo.

Edward Weatherly's wife was Henrietta, and their children were Mark, Edward, William, Martin, Sarah, Elizabeth, Mary, Henrietta and Deborah. Sarah married William McClintock in 1793; Elizabeth became the second wife of Samuel Fulton in 1796; Mary married Aaron Bishop; Henrietta married James Stafford; Deborah married Elkanah Chilcutt.

William Weatherly located on the Reedy Fork and his children were Abner, Joseph and others. Abner was sheriff of the county. He married Jane, daughter of Samuel Fulton, and their children were Abner, Jr., Andrew, Peter, William and others.

William Dixon located on the Reedy Fork in 1778. He had two sons and four daughters. Some of this family are buried in Buffalo cemetery. In 1807 he sold his farm and moved away.

Nathan Lester came from Pennsylvania and located on North Buffalo during the Revolutionary War. He died in 1790, leaving at least two children, Nathan, Jr., and Reuben. The wife of Nathan, Jr., was Millie, and their children were Elizabeth, Ibby, Margaret and William. Elizabeth married Mr. Ozment; Ibby married Mr. Harris; and Margaret married James Spence, son of Nathan; William (1796-1834) was a successful teacher. Nathan, Sr., may have been the son of Joseph, who was living at Martinsville in 1784.

John Hancock located here in 1778. His children were Jehu and Patsy Anne. Jehu sold the home place to Joseph Donnell in 1840 and located somewhere else. John Hancock died in 1833.

The Creswell family, consisting of the mother, Jean, and children, Margaret, James, William and Mary, located on Reedy Fork about 1778. This may have been the widow and children of Rev. James Creswell, former pastor of Haw River Church. Margaret married Mr. Short; James and William never married; Mary became the second wife of Andrew Donnell. James died in 1822 and left a bequest to the church, and in appreciation of this the congregation erected a stone at his grave.

James McGready, of Pennsylvania, located on Brush Creek about 1778, buying a farm on Brush Creek from Dr. Caldwell. His wife was Jean, and their children were William, John, James, David, Samuel, Moses, Juda, Aaron, Israel and Hannah. (Notice the Bible names in this family.) William and John first located on North Buffalo just west of Walter L. Wharton's, and in 1797 sold out and moved to Sunner County, Tennessee; James became the great evangelistic preacher. The story of his life says he joined Buffalo at the age of seventeen. Most of the McGready families followed Rev. James to Tennessee and Kentucky in 1797.

John Christopher located on North Buffalo in 1779. His wife was Jean. They were members of the church. In 1800 they sold out and moved away.

Thomas Lindsay was operating a store at the Court House in 1779. He may have been an older brother of Robert, or he may have been an uncle. Thomas Lindsay either was killed in the War or died about 1781. His wife's name was Mary.



Alexander Gray located on Reedy Fork in 1780. In 1782 he secured from the state 850 acres on the south side of Buffalo Creek and located there. Part of this land is still owned by his great-great-grandson, Walter A. Montgomery. His wife was Margaret, and their children were Alexander, Jane, Anne, Thomas, Margaret, Elizabeth, James and Sarah. Alexander married Mary, daughter of Thomas Hamilton; Jane married William Denny, son of Walter; Anne married John Starrett, son of James; Thomas married and located just east of his father's place; Margaret married Mr. Walker; Elizabeth never married; James married and located near Bethel Church; Sarah married Joseph Denny, son of Walter. Alexander Gray, Sr., died in 1832.

John Dunlap located on North Buffalo in 1783. He died in 1805, leaving the following children: John, Margaret and Robert. There was a Mr. Dunlap here near the close of the War who had married a sister of Mrs. David Caldwell, and this may have been the brother-in-law of Dr. Caldwell.

General Andrew Jackson was admitted to the bar in Guilford County in 1787. He lived in the home of Francis McNairy, a member of Buffalo, and must have attended the preaching of Dr. Caldwell. He joined the Presbyterian Church later in life. He and John McNairy went to Tennessee in 1788; McNairy as the judge in the western district, and Jackson as the prosecuting attorney. He was president of the United States two terms, 1829-1837.

Hance McCain lived near the Court House. He married Jennet, daughter of ruling elder Arthur Forbis, in 1788. He may have been here a few years before that. Their children were Mary, Hugh, John, Hance, George, Forbis, Guy, Green, William and Lydia.

Alexander and Hugh McCain, brothers of Hance, also located here about 1787, and reared families. Their father may have located here at an earlier period, but no record of him has been found. These were all Scotch-Irish Presbyterians; and they and their families were members of the Buffalo congregation.

Watson Wharton, son of Hinmon, of Sussex County, Delaware, came here in 1787. He first located on Buffalo Creek,

the Dan R. Huffines place. In 1796 he bought of Robert Smith a farm on both sides of North Buffalo, where Walter L. Wharton now lives. His first wife was Martha Evans, and his second wife was Mrs. Angeletta Evans Schoolfield. The children by the first marriage were Elam, Jesse, Elisha, Tabitha, John, Anne, Gideon, and Martha, and by the second marriage Evans. Elam married Elizabeth, daughter of William Rankin, in 1791, and lived on Reedy Fork, and owned what was later known as the Doggett's Mill; Jesse died young; Elisha married first Elizabeth Schoolfield, a daughter of his father's second wife, in 1796, and second Mrs. Martha Young Porter, sister of Col. Matthew Young, in 1818, and lived on Buffalo Creek where Montford Huffines now lives; Tabitha married John Chambers Rankin, son of William, in 1801, and lived at the old John Chambers place, three miles north of the church; John married Sarah, daughter of William Rankin, in 1800, and lived for thirty years near Alamance Church, then moved west; Anne married Col. William Gott and lived in Greensboro; Gideon married Mary, daughter of Thomas Woodburn, and lived two miles east of his father's place; Martha married Arthur Woodburn, son of Thomas, in 1805; Evans married Benitha, daughter of Leven Caulk, in 1808, and lived at the home place. Watson Wharton died in 1813.

For the history of the Whartons and the complete genealogy of the Watson Wharton family see "Rankin and Wharton Families and Their Genealogy," by S. M. Rankin.

John Schoolfield came to North Carolina from Delaware with his stepfather, Watson Wharton, in 1787. He married first Agnes, daughter of William Rankin, in 1800, and located three miles northeast of the church. Their children were Betsy Ann, Sarah, Joseph, William, Jane, John E., Rankin C., Nancy, Daniel G. and Samuel. His second wife was Mary Climer, and their children were Angeletta and Mary. Betsy Ann married Jeremiah Dean in 1820; Sarah was the second wife of Samuel Hatrik, son of Robert; Joseph moved to Tennessee; William married Rhoda Webb, and moved to Kentucky; Jane and John E. died unmarried; Rankin C. married Sarah, daughter of Samuel Cummins, and moved to Clay County, Mo.; Nancy died young; Daniel G. married first Elizabeth King, second Lavinia Brewer, and third Elizabeth Wooters in 1856; Dr. Samuel mar-

ried Bettie Freeland, and lived near Bethel Church for a while, afterwards moved to Mississippi, and later to Illinois, where he died.

Benjamin Aydelotte, a young man, came to North Carolina from Maryland, and bought a farm of Francis Bell on Sugar Tree Creek (now Jordan's Branch), a mile and a half north-east of the church in 1789. He married Tabitha, daughter of Nathan Hill, and their children were Parker, Shealy, Shadrack, Leven, Lucy and Sarah. Parker married Mary Shaw in 1803; Shealy married Joseph Spruce in 1797; Shadrack moved to California; Leven married Lavenia, daughter of James Coots, and James B. Minor is a grandson of that union; Lucy married William Covey in 1817; Sarah married Mr. Wooters. There were other Aydelotte families in the county before Benjamin came. He died in 1813.

William Gorrell, son of Ralph, Sr., of Alamance Church, married Jean, daughter of George Black, in 1791, and located about three miles north of Buffalo Church. Their children were Agnes, Ralph, Catherine, Jennie and Marianna. Agnes married in Staunton, Va.; Ralph married Deborah Busick in 1822; Catherine married John Davis in 1819; Jane married Caleb Dean in 1826. William Gorrell died in 1816.

Robert Doak, son of John, of Alamance Church section, bought of James McQuiston a farm on the head waters of North Buffalo in 1795 and located there. His wife was Hannah, and their children were Rebecca, John, James, Robert, William, Hannah, Elizabeth, Daniel and Mary. Rebecca married Robert Gorrell, son of Ralph, Sr.; Col. William married Thankful, youngest daughter of Col. Daniel Gillespie, in 1802; Hannah never married; Elizabeth married Thomas Caldwell, son of Rev. Dr. Caldwell; Mary married David Gorrell, son of Ralph, Sr., and died shortly thereafter.

Nathan Spence located on the Reedy Fork in 1796, buying there 500 acres. He died about 1800, leaving two children, James and Polly, and perhaps others. Polly married John Donaldson in 1799; James married Margaret, daughter of Nathan and Millie Lester. James died in 1826, leaving one child, Eliza, who married Lorenzo D. Orrell. Mrs. Margaret

Spence was for many years the senior living member on the Buffalo Church roll.

Robert Lindsay (1776-1818), son of Robert, Sr., located at the Court House about 1797, and operated a store. His father lived ten miles southwest of the church. As he was a Scotch-Irish Presbyterian, he must have attended Buffalo Church. Robert, Jr., married Letitia, daughter of Jeduthan Harper, of Randolph County, in 1803, and their children were Jeduthan H., Jesse H., Robert G., Anne Eliza and Mary. Jeduthan H. married Miss Strange; Jesse H. married Amelia Gazel Ellison; Robert G. married Miss Marianna P. Austin and lived in Greensboro; Anne Eliza married Governor John M. Morehead; Mary married James Turner Morehead. Robert Lindsay died in 1818 and is buried in Buffalo Cemetery.

James Doak, son of John, of Alamance Church, bought of Rebecca, James and Jean Boyd a farm on Reedy Fork and located there in 1799. He had married Mary, daughter of William Paisley, Sr., in 1775. Their children were Eleanor, Mary, John, Jean, Martha, William P., Robert and James W. Eleanor married Thomas Blair, Jr., 1800; Mary married Alexander Whem. All of these with the exception of James W. went to Tennessee to lands willed them by their father. James Doak, Sr., died in 1806.

William Woodburn, son of Thomas, of Alamance Church section, married Thankful, daughter of William Cusack, in 1798, and located two miles northeast of Buffalo Church. He died in 1806, leaving one child, Anne, who married David Wiley, of Alamance Church, and was the mother of Dr. Calvin H. Wiley and Mrs. Ascenith Denny, wife of George A. Denny.

David Woodburn, son of Thomas, of the Alamance Church section, married Sarah, daughter of Andrew Donnell, in 1799, and located on North Buffalo. Their children were Nancy, Robert T., Ascenith, Elial, Sarah, Anna and James Morrison. Nancy married James Weatherly, Jr.; Robert T. married Brazilla, daughter of Joseph Rankin, in 1829; Asenith married David Forbis, son of Hugh, in 1826; Elial moved to Wadesboro; Anna and James Morrison died unmarried. David Woodburn died in 1834.

Col. William Ryan, son of John and Nellie McAdoo Ryan, married Mrs. Jane McAdoo Scott, widow of Samuel Scott, Jr. Jr., and daughter of James McAdoo, Sr., in 1799, and located on Richland Creek. Their children were Eliza and Jane. Eliza married John M. Gilchrist, and Jane married Col. William Denny. Col. Ryan died in 1843.

The first we know of Thomas McNeely is his marriage to Elizabeth, daughter of Samuel Maxwell, about 1800. It is thought he came from Rockingham County. Their children were James, Samuel, Alexander and Easter. James married first Lavenia, daughter of Adam Scott, in 1828, and second Isabella, daughter of Adam Mitchell, in 1846; Alexander married first Epsy Caroline, daughter of Thomas Scott, in 1838, and second Malvina, daughter of James and Nancy Scott Donnell, in 1843; Easter married John V. Jones. Several of the McNeely families later went to the Methodist church.

Samuel Rankin, son of John and Hannah Carson Rankin, married Mary, daughter of William and Rebecca Scott, in 1800, and located two miles north of the church. Their children were William, Hannah, Alexander, John Scott, Rebecca, Margaret and Nancy. William married Zillah, daughter of Samuel McLean, in 1827; Hannah married Rankin Donnell, son of Thomas and Nancy Rankin Donnell, in 1823; John Scott married Almira Matilda Alexander, of Mecklenburg County, in 1833 and located there; Rebecca married John Calvin McLean, son of Samuel, in 1829; Margaret married Dr. William D. Scott, son of Adam, in 1836; Nancy married Roddy E. Hanner, son of John and Sarah McAdoo Hanner, in 1841; Alexander died young.

John Chambers Rankin, son of William, married Tabitha, daughter of Watson Wharton, in 1801, and located at the home place of his grandfather, John Chambers, north of the church. Their children were Jesse, Jane, William, Martha, Malinda, John C., Jr., Watson W., Tabitha and Samuel D. Rev. Jesse married first Polly M., daughter of Rev. William D. Paisley, in 1825, and second Anne Delight, daughter of David D. Salmon, of Fayetteville, in 1831; Jane married James Wharton, son of Elisha, in 1822; William died at the age of seventeen years; Martha married Ibson Cannon, of Cabarrus County, in 1830; Malinda mar-



ried Watson W. Wharton, son of Elisha, in 1832; Rev. Dr. John C. married first Sarah Comfort, of New Jersey, in 1840, and second Mrs. Callie Donnell Scales, daughter of James and Nancy Scott Donnell; Dr. Watson W. married Sarah E., daughter of J. R. Alexander, of Rowan County; Tabitha married Richard Cowan, of Rowan County, in 1847; Dr. Samuel D. married Mary Ella, daughter of Robert Gillespie, of Rowan County, in 1843. John C. Rankin, Sr., died in 1858.

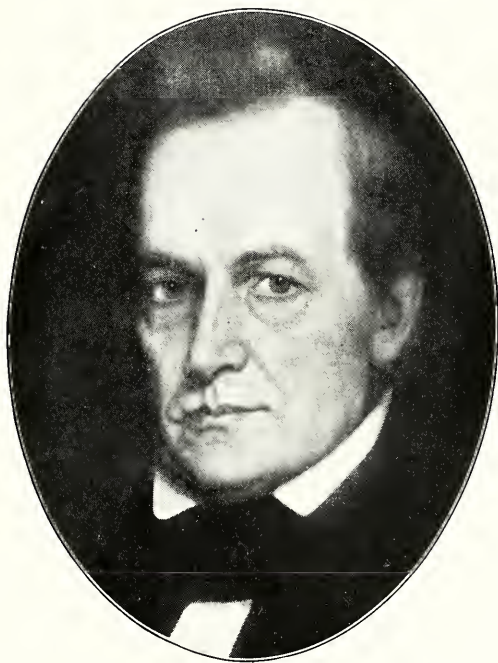
John Hanner, son of Robert, married Anna, daughter of Col. John Gillespie, in 1802, and that same year bought of Col. Gillespie a farm on the south side of South Buffalo, later known as the John A. Young nursery tract. Their children were Jane, Alfred E., John G., Orpheus S., Malinda, Daniel J., Anne Eliza, Allen A., Caroline and two others who died young. Jane married Joseph Armfield; Col. Alfred E. died unmarried; Dr. John G. moved to Chatham County; Orpheus S. married Margaret E. Goldston; Daniel J. married Susan J., daughter of Col. Matthew Young; Anne Eliza married William G. Tucker in 1859; Caroline married Robert C. Young, son of Col. Matthew; Malinda and Allen A. never married. John Hanner, Sr., died in 1850.

Robert Hatrick bought of John Nicks 400 acres south of North Buffalo, where the Liberty Hill store stands, in 1804 and located there. He was born in Ireland in 1757, and was the son of Samuel and Christianna Smart Hatrick. He came to Guilford in 1776 and shortly thereafter married his first cousin, Rachel, daughter of Walter Denny. Their children were Elizabeth M., Anna, Sarah G., Samuel and Isabella. Elizabeth and Isabella never married; Anna married William Donnell, son of Andrew, in 1824; Sarah G. married Samuel H. Denny, son of William, in 1830; Samuel married first Lucinda, daughter of Evans Wharton, in 1829; and second Sarah, daughter of John Schoolfield, in 1843. Robert Hatrick died in 1838.

Dr. William Tease bought of William Dick a home in Martinsville in 1805, and located there for the practice of medicine. A number of the wills and deeds of the Buffalo members were witnessed by him. He must have been a member of the congregation.

Hugh Kirkpatrick bought a farm on the Reedy Fork in 1806. John Kirkpatrick secured from Earl Granville 300 acres





JUDGE JOHN McCLINTOCK DICK  
1791 - 1861



on North Buffalo in 1756. This Hugh may have been a son of John. We have found no papers of the settlement of John's estate. Hugh married Martha Nelson, and their children were William, Hugh, Naomi, Sarah, Ruth and Martha. William married Rebecca ———, and died, leaving one child, Elizabeth; Hugh, Jr., moved to Kentucky; Naomi married Francis Walker; Sarah married Isaac Warford; Ruth married James Fitzgerald. Hugh, Sr., died in 1832. Elijah may have been a brother of Hugh, Sr., as his name appears on the court house records about the same time.

Simeon Geren was living at the John C. Wharton place, one mile east of Greensboro, in 1809. He and his son Abraham sold this place to Reuben Dick in 1827. Abraham's wife, Rebecca (1786-1822) is buried in our cemetery, and the family must have been members of Buffalo. Eliza C., a sister of Abraham, married William N. Gibson in 1826; another sister, Polly, married Isaac Gibson in 1827. Simeon and Abraham Geren were merchants in Greensboro. Simeon Geren was sheriff of the county in 1812.

Robert Moderwell came to Greensboro from Staunton, Va., in 1814 and operated a store. He had married Martha Shields. They united with Buffalo. There were no children. Robert Moderwell died in 1836.

Judge John M. Dick, son of James, of the Rock Creek section, located in Greensboro for the practice of law in 1816. He married Parthenia Paine Williamson, of Person County, and their children were James W., Robert P., John G. A., William A., Edward L., Fred N., Susan, Mildred J. and Annie W. James W. married first Bettie G. Wright, and second Lucy M. Brown; Judge Robert P. married Mary Eloise, daughter of George Adams, of Pittsylvania County, Va., in 1848; John G. A. married Mary E. Dodson in 1861; William A. married Miss McQueen, of Wilmington; we have no record of Fred N.; Susan married first Absalom T. Humphreys, son of Henry, in 1842, second Dr. D. P. Weir, and third David B. Bell, of Enfield, N. C., in 1881; Mildred J. married Col. William S. Rankin, son of John Calvin, in 1867; Edward L. and Annie W. died unmarried.

Daniel Albright, son of Jacob, of Orange County, bought 600 acres two miles west of the church and located here in 1817. He married Katie Loy, and their children were Jacob, George, William, Sophia, Daniel, Henry, Lewis, Elias and Joel. Jacob is the one who secured the contract and erected the present church building in 1827. He married Sarah Albright, of Orange County; George married Patsy Albright, and their son, James W., is the one who wrote the history of Greensboro; Sophia married Daniel Albright, of Orange County (now Alamance); Daniel married Millie Holt; Henry married Letty Foust; Lewis married Elizabeth Albright; Elias married first Tempe Hobbs, and second Mary Woodburn. We have no record of William and Joel.

Jacob Albright, the oldest son of Daniel, is the one most closely associated with Buffalo. The children of Jacob and Sarah were Elizabeth C., Rebecca J., Sarah P., Daniel E., George W., Julia A. and William M. Daniel Albright, Sr., died in 1831.

Henry Humphreys came from Maryland and located first at Jamestown, and in 1817 he came to Greensboro. He was a successful business man, and in 1833 put in operation a steam cotton mill, the first in the south. He married first Mary Baldwin, of Caswell County, and second Mrs. Letitia Harper Lindsay. His children by the first marriage were Annie and Louisa, and by the second marriage Absolom T., Sarah and Henry P. Annie married Thomas R. Tate; Absolom T. married Susan, daughter of Judge John M. Dick, in 1842; Sarah married Capt. W. H. Walton, of Carthage, Tenn., in 1849; Louisa and Henry P. died unmarried. Henry Humphreys died in 1840.

Rev. William D. Paisley, son of Col. John and Marianna Denny Paisley, located in the village of Greensboro in 1820, and taught a school. He also bought a farm between Greensboro and the church. There was no church in Greensboro and his family united with Buffalo. Three of his daughters are buried in the cemetery here. He married Frances, daughter of General Alexander Mebane, and their children were Polly M., Mary Ann, Julianna, Harriet J. and Sarah J. Polly M. married Rev. Jesse Rankin, son of John Chambers Rankin, in 1825; Julianna married Congressman John A. Gilmer, son of Robert



HENRY HUMPHREYS

1790 - 1840





S., in 1832; Sarah J. married Robert M. Sloan, son of John, of Lexington, Va., in 1836; Mary Anne and Harriet J. died young. Mr. Paisley's family moved their membership to Greensboro when their father organized the First Presbyterian Church there in 1824. Mr. Paisley often preached at Buffalo. It was his mother's church.

James Baker married Katherine, daughter of William Patterson, of the Rock Creek section, in 1821, and located on North Buffalo. His name appears as one of those who paid pew rent in 1830. They had several children. This family moved to Tennessee in 1840.

Bryant Piercy bought of William Donnell 246 acres east of the church—the Sikes place—in 1821, and located here. He married Lydia, daughter of George and Lydia Forbis Donnell, in 1821, and their children were Milton, Parthenia, Pleasant, John M., Eunice and Jane. This family moved to Ray County, Mo., in 1841.

John Carroll located in Greensboro in 1821. He married Margaret, daughter of Robert and Elizabeth Donnell-Donnell, in 1822 and united with Buffalo Church. There were no children. John Carroll died in 1839.

William T. Shields came from Augusta County, Va., in 1822, and bought 200 acres from the heirs of Robert Doak on North Buffalo and became a member of Buffalo Church. His wife was Jane, and their children were Robert M., A. W., James and Martha M. He was a brother of Mrs. Martha Moderwell, wife of Robert.

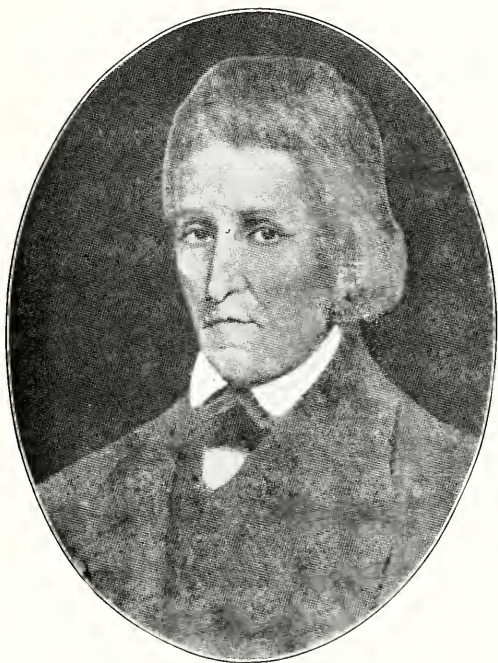
Nathaniel Kerr, Jr., son of ruling elder Nathaniel, Sr., of Alamance Church, married Hannah, daughter of Samuel and Margaret McMurray Mitchell, in 1822, and located here. He built the old brick dwelling across the road from the church. Their children were Malinda, Louisa, Elizabeth J. and Samuel M. Malinda died in 1842 at the age of twenty years; Louisa married Adam M. Rankin, son of Robert and Margaret Scott Rankin, in 1842; Elizabeth J. married Samuel D. Wharton, son of Elisha, in 1846; Samuel M. married Elizabeth C., daughter of Samuel E. and Jane Mitchell Shelton, in 1850. Nathaniel Kerr, Jr., died in 1830.

James McIver came from Ireland in 1824 and located here. He married Mrs. Polly Finley Cunningham, widow of John, Jr., and daughter of James Finley, in 1828. He lived four miles north of the church for a while, then moved to Greensboro. Their only child, William, died in 1831. James McIver died in 1857.

David G. Forbis, son of Hugh and Elizabeth Gorrell Forbis, of Alamance Church section, married Asenith, daughter of David and Sarah Donnell Woodburn, in 1826, and located on South Buffalo and united with Buffalo. Their children were Sarah S., David Washington, Elizabeth and Hugh Rufus. Sarah S. married Alfred Lewey, in Illinois, in 1851 and died in 1855; David Washington married first Nancy Hannah, daughter of William and Anna Hatrick Donnell in 1872, and second Julia, daughter of Moses and Caroline Hanner Rankin, in 1883; Elizabeth married Preston W. Weaver; Hugh Rufus was killed in battle in the Civil War.

David Wharton, son of Elisha a ruling elder in Bethel Church, bought of William Rankin Wilson a farm between Greensboro and North Buffalo in 1826 and located there. In 1831 he sold this farm to his brother Watson and bought of Allan Denny a farm on the north side of the creek (the Textile Dairy place) and located there. He married first Elizabeth, daughter of Major John and Elizabeth Denny Donnell, in 1826, and second Rachel D., daughter of William and Anna Hatrick Donnell, in 1881. His children were by the first marriage and were Elizabeth, Julia P., Mary Ellen, John E., and William D. Elizabeth married Dr. Joseph A. McLean, son of Marshall, Sr., in 1850; Julia P. married Rev. Cyrus K. Caldwell in 1849; Mary Ellen married John C. Cannon, son of Ibson and Martha Rankin Cannon, in 1855; Captain John E. married Pattie J. Cole in 1866; William D. married first Mary Eliza, daughter of Col. Newton and Eleanor McMurray Wharton, in 1865, and second Jennie S., daughter of James R. and Nancy Smith Gilmer, in 1876. David Wharton died in 1902 in the 99th year of his age.

James and Robert M. Sloan, Sr., sons of John and Mary Shields Sloan, of Augusta County, Va., located in Greensboro in 1827 and united with Buffalo. They later moved their membership to the First Church, Greensboro. They were nephews



REV. WILLIAM DENNY PAISLEY  
1770 - 1857



of William T. Shields and Mrs. Robert Moderwell. James married Sarah Johnson, of Orange County, in 1833, and their children were Daniel G., Robert M., George J., Thomas J., James A., and Mary Elizabeth. Daniel G. died young. Robert M. Sloan, Sr., married Sarah, daughter of Rev. William D. Paisley, in 1836, and their children were William P., John A., Fannie, Sarah, Roberta, Robert, Jennie, Julia P., Ida and Martha M. William P. and Robert died young.

Reuben Dick, son of James, of the Rock Creek section, bought of Simeon and Abraham Geren 654 acres on North Buffalo in 1827 and located here and united with Buffalo Church. He married Lucretia, daughter of John and Patsy Galbreath, in 1821. In 1836 he sold this farm to James Wharton, grandfather of Edward P., and moved to Tennessee some time later. We have the names of only two of his children: Julia and Isabella. Julia married William F. Jean in 1841, and Isabella married Dr. John A. Moring, son of Christopher, in 1847.

William H. Cumming, son of William, of Hillsboro, bought a farm near the church in 1829, and located here. A little later he bought the George Nicks place, where J. Al. Rankin lived, and located there. He married Lavinia Rose in 1828, and their children were Eliza G., James D., William A., Henry A., Preston, Mary, Lavinia, and Beverly Rose. Eliza G. married James G. Morrison in 1865; James D. married Kate, daughter of William S. Rankin, in 1856; William A. married Mary A., daughter of William S. Rankin, in 1859; Mary Lavinia and Beverly Rose died young. This family moved to Greensboro.

William Permar bought the Robert Rankin place, one mile west of the church, in 1829, and located there. He married Sarah Black in 1810, and their children were Elizabeth, Allen, Rebecca, Eliza, Pleasant, Martha and Jane I. Elizabeth married Phillip Thomas in 1850; Eliza married George D. Coleman in 1854; Pleasant married Polly Andrews; Martha married Joshua Ricks; Jane I. married Joseph Carter.

Marcellus Jordan came from Louisburg, N. C., and located two miles north of the church in 1829. He was a brother of Green D. Jordan, a ruling elder in the First Church, Greensboro. He married Maria Wright, of Caswell County, and their children were William, Mary T., Elizabeth, Marcellus, Jr.,

Martha A., Cornelia and Benjamin F. William married Emma Jane Washburn and died leaving one child, Alice, who married Hawkins Rudd; Mary T. married Jack Tatum; Elizabeth never married; Marcellus, Jr., married Mary M., daughter of Samuel Thomas; Martha A. married John L. Hendrix, son of Edward, in 1856; Cornelia married A. I. Coltrane; Benjamin F. married first Elizabeth Dickey in 1867, and second Tempie Osborne.

Joseph Kirkpatrick came from Orange County in 1829. In 1831 he married Docie, daughter of Samuel and Margaret McMurray Mitchell, and located near the church. Their children were Julia W., Hannah E., David N., Margaret J., and Samuel A. Julia W. married Daniel E. Albright, son of Jacob and Sarah, in 1855; David N. married Susan Bain, of Orange County; Margaret J. married John G. Efland, son of John, and moved to Tennessee; Hannah E. and Samuel A. died young. Joseph Kirkpatrick died in 1859.

John Perdew married Mary, daughter of Adam Mitchell, in 1830, and located here. We know but little of this family. In 1839 Mrs. Perdew resigned as sexton of the church, giving as her reason for resigning that they were moving away.

Samuel H. Denny, son of William and Jane Gray Denny, located on the north side of South Buffalo in 1832 and became a member of Buffalo Church. He married Sarah G., daughter of Robert and Rachel Denny Hatrick, in 1830. Their children were Margaret J., Elizabeth A., Joseph and Alexander Calvin. Alexander Calvin married Cornelia, daughter of Alfred and Jane Brown Gray, in 1867, and moved their membership to Bethel Church. The other children never married. Samuel H. Denny died in 1888.

William Vanstory, son of John, Jr., and grandson of Dr. John, bought of John McClintock a farm near Brown Summit in 1833 and united with Buffalo. He married Nancy, daughter of James M. Hughes, and their children were Jennie, Lelia, Julia, Dora and Lizzie. Jennie married Daniel W. Corl; the other girls moved to Newton.

Levi Houston (1771-1862) united with Buffalo by certificate from Alamance Church in 1833. He was the son of John Houston, a Scotchman, who was living on South Buffalo in



1783. Levi lived two miles south of Greensboro. He married Anna Boyd in 1805, perhaps a daughter of James Boyd, who was living on North Buffalo at that date. Their children were Nathaniel B., William M., John B., Joseph A., Margaret M., Polly B. and David B. Nathaniel B., a physician, married Lucinda Ryan in 1853; John B. married Mrs. Harriet Barnes, nee Puryear, in 1840; Col. Joseph A. married first Catherine A., daughter of John and Agnes Gorrell Stewart, in 1835, and second Margaret Fox in 1869; William M., Margaret M., Polly B. and David B. never married.

G. C. Townsend moved to Greensboro from Cabarrus County in 1834, and united with Buffalo. He had married Catherine L. Caruthers, a sister of Dr. Eli W. Their children were Cornelia, Eli C. and Laurence (Tobe). Cornelia married George M. Adams in 1853; Eli C. married Mary Short; Laurence moved from Greensboro.

John H. Clapp married Elizabeth Anne, daughter of John McMurray, of the Rock Creek section, in 1832. In 1835 he bought of George Denny a farm just east of the David Wharton home place and located there. Their children were Cora, William, Charles, Madison, Daniel, Mary Jane, Kate Emma, and Frank. In 1841 he sold this farm to John F. Donnell and moved to Greensboro.

Andrew Weatherly, son of James, and grandson of Jesse, who settled on South Buffalo in 1779, located in Greensboro in 1832. He married Margaret, daughter of Robert and Nancy Hanner Gillespie, in 1833, and their children were Mary Eliza, Nancy L., Robert D., William John, Andrew, Margaret, Celia and Alice. Mary Eliza married Levi Scott, son of John D., in 1861; Nancy L. married Walter P. Caldwell in 1857; Robert D. never married; William John married Lucy Roseboro; Andrew married Lizzie Payne; Margaret married William Rufus Murray in 1867; Celia married Samuel Jordan; Alice married Mr. Davidson. This family was dismissed to the First Church, Greensboro, in 1848.

Lorenzo D. Orrell bought of Samuel Mitchell his half interest in the old mill on Church Street extension, in 1837, and located there as the miller. He married Eliza, daughter of James and Margaret Lester Spence, and their children were Daniel W.,

William C., Emma E., Robert M., Aseph, James, Mary Eliza and Jeff. Daniel W. married Leanna, daughter of Albert and Polly McMurray Rankin, in 1867; William C. married Margaret E., daughter of James M. Hughes, in 1868; Emma C. married Jesse T. Abbott, son of William, of Virginia, in 1869; Robert M. married Roxanna, daughter of Caleb and Anne White, in 1870; Mary Eliza married McKinzie J. Bodenhamer, of Winston, in 1868. L. D. Orrell died in 1870.

John Carson Rankin, son of Joseph and Mary Donnell Rankin, of the Alamance Church section, located on the south side of North Buffalo in 1837. In 1847 he bought the Bryant Piercy farm (the Sikes place) and located there. He married Betsy A., daughter of Thomas and Hannah Rankin Denny, in 1837, and their children were Mary Ladosca, Cornelia and William T. Mary Ladosca and Cornelia died rather young; William Thomas married Mary, daughter of James and Hannah Burnsides, in 1871. This family moved to High Point.

Pleasant McAdoo, son of David and Elizabeth Nicks McAdoo, of the Alamance Church section, married Euphrasia, daughter of John M. and Eliza Ryan Gilchrist, in 1842, and located two miles north of the church. Their children were John L., Granville Ryan, Ella Dora, Albert, Adolphus S. and Brantley P. Ella Dora married William E. Bevil, son of Archie; Albert married Nannie, daughter of Alfred and Sarah Minnms Summers; Adolphus S. married Emma V., daughter of Archie and Jane Rankin Bevil, in 1873; John L., G. Ryan and Brantley P. died unmarried. Pleasant McAdoo died in 1886.

Moses M. Rankin, son of Thomas and Patsy McQuiston Rankin, of Alamance Church section, bought the George Nicks place, one mile north of the church, and located here in 1844. He married Sarah Caroline, daughter of John and Sarah McAdoo Hanner, in 1843. Their children were S. Corinna, Martha E., Josephine R., Tabitha, Julia, Nelson Eugene, A. Mack and J. Al. Tabitha died young; Corinna and Martha E. never married; Josephine R. married Dr. William M. Albright, son of Jacob, in 1867; Julia married David Washington Forbis, son of David and Asenith Woodburn Forbis, in 1883; Nelson Eugene married Allie, daughter of John W. and Nancy Donnell Kirkman, in 1886; A. Mack married first Annie, daughter of General W. T.

Prince, of Cheraw, S. C., and second Mrs. Maggie Murphy Prince, of Baltimore, Md.; J. Al. married Leila, daughter of Thomas B. and Martha Wilson Donnell, in 1890. Moses M. Rankin died in 1879.

Martin Bruce Weatherly, son of Martin and grandson of Edward Weatherly, who settled on Reedy Fork in 1778, married Elizabeth, daughter of Col. William and Jane Ryan Denny, in 1844, and their children were William H., Julius M., Robert O., David M., Lelia, Claudia and Betty. William H. married Nancy, daughter of D. D. and Caroline Woodburn Gillespie, in 1870; Prof. Julius M. married Laura, daughter of John J. and Lydia Hill Armfield, in 1882; Robert O. married first Bettie Redout in 1873, and second Flora Stanley; David M. married first Safronia Atwater, and second Mary C. Bagwell; Claudia married Thomas Archer; Bettie married W. R. Butler in 1880; Lelia died young.

Thomas S. Sandridge, of Albemarle County, Va., bought of James McKnight 234 acres on the headwaters of North Buffalo in 1844 and located here. His first wife was Louisa, and he married Laura M. Ferrell, of Rockingham County, in 1848. There were no children. He died in 1872.

John Efland, of the Kimesville section, located south of North Buffalo in 1844. His wife was Elizabeth, and their children were Sampson, John G., Rebecca, and perhaps others. Sampson married Elizabeth, daughter of Jacob and Sarah Albright-Albright, in 1843, and he died in 1847, leaving one child, Madison L., who married Miss Sarah Bain, of Orange County, and Madison L. located there. The village of Efland is named for this family; John G. married Margaret J., daughter of Joseph and Docie Mitchell Kirkpatrick, in 1857, and in 1873 he moved to Winchester, Tenn., his mother and sister going with him.

John Rhodes lived near Summerfield. He married first Sarah Witty in 1830, and second Parmelia, daughter of George and Lydia Forbis Donnell, in 1845. His children were by the first marriage: Paulina, Elizabeth, Pascal, Gozeal, Mary Anne, Cammie and John T. John Rhodes, Sr., was a member of the congregation and paid on the pastor's salary.

George W. Climer, son of Noah, married Nancy E., daughter of Erwin Donnell, in 1846, and became identified with Buffalo. Their children were Joseph, Margaret V., Mary E. J. and Noah E. Joseph married Mrs. Emma Cobb Buchanan, daughter of Hiram Cobb; Mary E. J. married Henry A. Wilson, son of Andrew, Jr.; Margaret V. and Noah E. died young. George W. Climer died in 1853.

Alfred Summers, son of Jacob, of Alamance County, located on Reedy Fork in 1847. He may not have been a member of Buffalo, but he was a member of the congregation and both of his wives are buried here. He married first Amanda C. Rice, of Caswell County, in 1854, and second Sarah E. Mims, also of Caswell County, in 1858. There was one child by the first marriage, Rufus A. A., and by the second marriage, Thomas, Nannie, Jacob, Jane and Alfred. Rufus A. A. was a member of Buffalo, and later moved to California; Thomas moved to Florida; Nannie married Albert McAdoo, son of Pleasant and Euphrasia Gilchrist McAdoo; Jacob married Annie L., daughter of Robert W. and Rebecca J. Foushee Anderson, of Orange County; Alfred married Ethel, daughter of William Henry and Jennie Brown Rankin.

Noble G. Cryer bought a farm from the executor of Col. James Denny's estate, on the Moore road, in 1847, and located there. He married Margaret, a sister of Alfred Summers, Sr. They had no children, but reared Sidney N. Smith, who located at Guilford College.

Franklin L. Gorrell, son of Robert and Rebecca Doak Gorrell, married Caroline C., daughter of Robert and Nancy Hanner Gillespie, in 1848, and united with Buffalo. Their children were Robert and Franklin L., Jr. Robert married Flavia Ingold; Franklin L., Jr., married Carrie L., daughter of John H. and Mary Thom Thacker.

Phillip Thomas, whose father came from Virginia, married Rebecca, daughter of William Permar, in 1850, and located west of the church. Their child was Cyrus N., who married first Lou Ozment, and second Elizabeth Wheeler.

John W. Kirkman, of Pleasant Garden community, married Rebecca, daughter of Samuel G. Hamilton, in 1855, and located

on North Buffalo. Rebecca died in 1856, and in 1858 Mr. Kirkman married Mrs. Nancy E. Donnell Climer, widow of George W., and daughter of Erwin Donnell, and their children were Charles W. and Allie H. Charles W. married Georgia, daughter of Thomas Rankin and Hannah Hardin Greeson; and Allie H. married Nelson Eugene Rankin, son of Moses M. and Caroline Hanner Rankin.

Albert Rankin, son of Thomas and Patsy McQuiston Rankin, of the Alamance Church section, bought a farm of 328 acres northwest of the church in 1856, and located there. This farm was where Hamtown is now located. He married Polly, daughter of John and Mary Baker McMurray, in 1837, and their children were Martha J., John H., Leanna E., Isabell A., Mary C., James T., William C., Robert W., Loula E. and Albert C. Martha J. married Council Tucker in 1860; John H. married Mrs. Caroline Buchanan Donnell, daughter of Thomas Buchanan, in 1866; Leanna E. married Daniel W. Orrell, son of Lorenzo D., in 1867; Isabell A. married Mebane Lamb in 1872; Mary C. married John E. McKnight, son of William and Elizabeth Albright McKnight, in 1869; William C. married Julia, daughter of John C. and Mary Wharton Cannon, in 1881; Loula E. married William A. Clapp, son of Asa, in 1879; Albert C. married first Ella C., and second Emma J., daughters of John C. and Mary Wharton Cannon. James T. and Robert W. died young.

Robert Wharton, son of Elam and Elizabeth Rankin Wharton, former owners of the Doggett Mill, bought a farm four miles north of the church and located there in 1856. He married Malinda, daughter of John and Margaret Rankin Nelson, in 1833, and their children were James M., Margaret E., William Plummer and Mary Jane. James M. married Margaret, daughter of Solomon Armfield, in 1864, and located at Jamestown; Margaret E. married Adam Walker Scott, son of Donnell and Elizabeth Walker Scott; William Plummer married Anne Eliza Lewis; Mary Jane married James H. Motley in 1877.

John C. Cannon, son of Ibson and Martha Rankin Cannon, of Cabarrus County, married Mary Ellen, daughter of David and Elizabeth Donnell Wharton, in 1855, and in 1857 they located on North Buffalo, four miles east of the church. Their



children were Julia M., Bessie W., Ella C., Mollie H., Howard L., Frances R., Emma J., and John D. Julia married William C. Rankin, son of Albert, in 1881; Bessie W. married John W. Paisley, son of James and Minerva Wharton Paisley, in 1887; Ella C. married Albert C. Rankin, son of Albert, in 1889; Mollie H. married W. Julian Hendrix, son of John L., in 1883; Howard L. married Jennie, daughter of Rev. Richard Webb, in 1901; Frances R. married H. Cicero Rudd in 1891; Emma J. married Albert C. Rankin in 1896; John D. died unmarried.

William P. Moore, son of Samuel, of Rockingham County, married Ladosca A., daughter of Thomas Barr and Mary Thom Scott, in 1858, and located here. Their children were Wilson S., Artelia J., Walter Magruder, James P., William S., Wallace E., Dora, Watson and Belle. Wilson S. moved to Missouri and married Julia Shaver; Walter Magruder married Georgia, daughter of Harrison and Kate Coble Fields, in 1900; William S. married Myrtle, daughter of Charles A. and Maggie Denny McNeely, in 1914; Artelia J., James P., Wallace E., Dora and Watson died unmarried.

George W. Rich, son of Thomas H., married Mrs. Delana Mitchell in 1860, widow of Joseph G., and daughter of Col. Nehemiah Whittington. His wife was a member of Buffalo and he united there also. They had one child, Alice, who married Eugene Hegwood, a brother of John A., and they had two children, Inez W. and Edna O. Inez W. married Charles Robbins and Edna O. married Earl Clarida.

Rev. James C. Alexander (1831-1886) located here as pastor in 1861. His wife was Elizabeth Ann Blake, of Greenwood, S. C., and their children were Hattie, Adger G., Charles B., J. William, and Rosa A. Hattie married Captain Claude Morrison, of Charlotte; Adger G. married Berta, daughter of John D. and Susan Bencini Donnell; Charles B. married Carrie Clary, of Greenwood, S. C., and lives at Shelby; J. William married Fannie Plowden, of Greenwood, S. C., and lived at his father's homeplace; Rosa A. married J. A. Murray, son of A. H. Murray.

Daniel D. Gillespie, son of Robert and Nancy Hanner Gillespie, married Catherine A., daughter of Allen and Polly Mebane Woodburn, in 1847. In 1861 they moved their membership from Alamance Church to Buffalo. Their children were



Nannie C., Carrie, Ella, Johnsie, E. Eugene, and several others who died young. Nannie C. married William Weatherly, son of Bruce and Jane Denny Weatherly, in 1870; Carrie married George B. Yates in 1883; Ella married John L. Thacker; Johnsie married Prof. Lee Blair; Rev. E. Eugene married Mattie Lee, daughter of John M. McIver, of Gulf. In 1887 this family was dismissed to Westminster Church, Greensboro.

Roddy E. Hanner, son of John and Sarah McAdoo Hanner, of Alamance Church section, located one mile northeast of Buffalo — the Russell King place — in 1862 and united with Buffalo. He had married Nancy, daughter of Samuel and Mary Scott Rankin, in 1841. They had no children, but reared J. Will Scott, his wife's nephew.

John L. Hendrix, son of Edward and Mary Gamble Hendrix, of the Pleasant Garden section, married Martha, daughter of Marcellus Jordan, in 1856, and located one and a half miles north of the church in 1862. Their children were W. Julian, Edward M., James M., and Charles A. W. Julian married Mollie H., daughter of John C. and Mary Wharton Cannon, in 1883; Edward M. married Lelia, daughter of George A. and Asenith Wiley Denny, in 1885; James M. married Mary Anne, daughter of James and Minerva Wharton Paisley, in 1884; Charles A. married Katie Lambeth. Mr. and Mrs. Hendrix were dismissed to the First Church, Greensboro, in 1904.

Robert C. Young, son of Col. Matthew, of the Alamance Church section, married Caroline I., daughter of John and Anne Gillespie Hanner, in 1864, and became identified with Buffalo. Their children were John A., Annie and Sarah A. John A. married Emma Hines, of Mount Airy, and became identified with Holt's Chapel Methodist Church; Annie married Rev. H. Frank Starr, of the Methodist Episcopal Church; Sarah A. died young.

Col. John A. Mebane was received into membership from St. Mark's Reformed Church in 1865. He married Mary J., daughter of William and Polly Cunningham Pritchett, in 1863. In 1878 he was dismissed to Fair Grove Methodist Protestant Church.

James B. Minor, son of James and Minerva Aydelotte Minor, married Mary P., daughter of James M. and Celia Donnell-Donnell, in 1867, and became associated with Buffalo. His grandparents and great-grandparents on his mother's side were Buffalo members.

Leven Denny Aydelotte, son of Leven and Nancy, who lived several miles north of Buffalo, married Jennie Frances, daughter of Harper and Anne Hanner Donnell, in 1867, and located four miles east of the church, and united with Buffalo on certificate from Fair Grove Methodist Protestant Church. Their children were Lacy, Oscar, Lizzie D., Walter A., Charles D., Annie F., and Mabel F. Lizzie D. married Carlton V. Paisley, son of James Robert and Susan Hanner Paisley, in 1895; Walter A. married Nannie E., daughter of William H. and Bettie Wilson Donnell; Annie F. married Beaty Donnell, son of William H. and Bettie Wilson Donnell; Mabel F. married Edgar Morris, of Thomasville; Lacy, Osear and Charles D. died young.

Harrison Fields, son of Roddy and Cynthia Harden Fields, of Pleasant Garden section, located one mile north of the church in 1868. He married Sarah Catherine, daughter of Paul and Lavinia Rankin Coble, in 1866, and their children were Georgia, J. Henry, Charles H., William P., Mary Ida, Arthur A., Minnie L., Rosa C. and Lizzie E. Georgia married W. Magruder Moore, son of William P. and Ladosca Scott Moore, in 1900; J. Henry married Emma Bailey in 1926; Charles H. married Nina, daughter of Daniel E. and Jennie Purvis Albright, in 1896; William P. married Ethel Whitlock in 1905; Mary Ida married Phillip L. Rouzie, son of Dr. Archie and Kittie Lewis Rowzie, of Virginia, in 1898; Rosa C. married William L. Wharton, son of John W. and Sallie McNairy Wharton, in 1905; Lizzie E. married Carl L. Wharton, son of John W. and Sallie McNairy Wharton, in 1911.

John Doggett, of the Bethel Church section, bought the Maynard place near Brown Summit in 1868 and located there, and became associated with Buffalo Church. He married Mary Anne, daughter of Valentine Cobb, and their children were Jennie R., William T., Mattie, Thomas, Frank W., James F., and Emma I. Jennie R. died unmarried; William T. became a Presbyterian minister and married Ella Bow, of Indiana; Mattie married Major Andrew Summers in 1872; Thomas married Leola Mas-

sey; Frank W. married Mollie H. Rudd in 1881; James F. married Nannie Belle, daughter of George Dalton; Emma I. married James Peay in 1880. John Doggett died in 1895.

James C. Abbott, son of William, of Virginia, married Julia C., daughter of Joseph G. and Delana Whittington Mitchell, in 1869, and located here. Their children were Mary J., George W., Carrie Belle, Delana and Myrtle. Mary J. married William Hobbs; George W. married Zula Parish; Carrie Belle married William Sullivan; Delana married Ernest Garrett; Myrtle married first Andrew Hupp, second Mr. Swift, and third G. A. Nickolas.

Jesse T. Abbott, a brother of James C., married Emma E., daughter of Lorenzo D. and Eliza Spence Orrell, in 1869, and located here. Their children were Minnie L., Rosa E., Jesse Leslie, Charles R. and William L. Later this family moved to Greensboro and united with the First Church.

John A. Hegwood married Martha E., daughter of Joseph and Delana Whittington Mitchell, in 1873, and became identified with Buffalo. Their only child, Loula V., died unmarried. Mr. and Mrs. Hegwood left a bequest to the church cemetery.

Luther C. Winchester lived eight miles northwest of the church. He united with Buffalo by certificate from the Moravian Church at Winston-Salem in 1876, and his wife, Mary, came from Bethlehem Presbyterian Church in Orange County. Their children were Mary Lou, Carrie Janet and Robert W. Mary Lou married W. E. Benbow; Carrie J. married James McNairy, son of James D. Webb; Robert W. married Cora Barbee.

John Webb Wharton, son of John and Rhoda Webb Wharton, of the Bethel Church section, married Maria Edwards, of Chatham County, in 1876, and located at the Roddy E. Hanner place. Their children were Ruth, E. Roy, Linda J. and Rhoda W. This family moved to Greensboro in 1886.

John Wellington Wharton, son of Thomas Green and Malvina Donnell Wharton, of the Brick Church section, located on Hunting Creek in 1877. He married first Annie C., daughter of Robert S. and Isabella McMurray Stewart, in 1877, and second Sarah, daughter of J. D. Webb and Julia Moore McNairy, in

1880. The children were by the second marriage, and were William L., Carl L., Lena, Vara, Shirley, Kathleen, Julia and Richard E. William L. married Rosa C., daughter of Harrison and Kate Coble Fields, in 1905; Carl L. married Lizzie E., daughter of Harrison and Kate Coble Fields, in 1911; Lena married Earl Mendenhall; Julia married Charles H. Doggett in 1925; Richard E. married Hilda D. Davidson in 1929.

Alfred T. Whitsett, of Graham, married Ulalia C., daughter of James M. and Celia Donnell-Donnell, in 1878, and became identified with Buffalo. Their children were James M., Mary, Onnie and Margaret. Several other children died young. This family moved their membership to Midway when that church was organized in 1888.

George K. Briggs, of Person County, located on the Edmond Donnell place in 1881, and became identified with Buffalo. He married first Minerva Ann, daughter of Thomas Buchanan, in 1865, and second Mollie Coleman, of Person County, and third Sallie Coleman, a sister of his second wife. His children by the second marriage were Minnie B., Patrick H., Jennie and Charles. This family moved their membership to Midway when that church was organized.

Monroe A. Russell married Callie V., daughter of Adam Walker and Margaret Wharton Scott, and united with Buffalo in 1881. Their children were Jessie N., Calvin, Lizzie A., Edgar, Delbert, Nannie G., Gertrude V., Glen G., Robert M. and Donnell. This family later moved to Haw River, N. C.

William Newton Sikes, son of Willis, came from Bethel Church section in 1883, and bought the John Carson Rankin place. He married Cornelia, daughter of William A. and Margaret Wiley Paisley, in 1872, and their children were William Marion, Lacy W., Luther E., Alma, Cornelia J. and George A. Rev. William Marion became a Presbyterian minister and married May Lipscomb, of Virginia, in 1905; Luther E. married Elizabeth McCollum, of Rockingham County, in 1907; Cornelia married Charles L. Dallas, of Rockingham County, in 1909; George A. married Ora Cobb, and lives near Gibsonville; Lacy W. died young.

Emsley W. Stratford, son of Henry, of the Bethel Church section, bought a farm and located on the Battle Ground road

in 1883, and united with Buffalo. He married Lydia P., daughter of Thomas and Eveline Brower Dick, and their children were Chauncey L., Fred W., Mary E., T. Blair, Maury and Annie B.

T. A. Smith came from Stony Creek Church in Alamance County, in 1887, and located two miles north of the church and united with Buffalo. His wife was Amanda. He died in 1897, leaving no heirs.

Rev. R. W. Culbertson became pastor in 1887. He married Anna Johnston, of Woodleaf, N. C. When he resigned the pastorate here in 1892 they had three small children, Mary, Ruth and Lucy.

Rufus Webb Wilson, son of Robert A. and Nellie Huffman Wilson, of Bethel Church, married Cora B., daughter of Andrew M. and Amanda Denny Gamble, in 1887, and located on Hunting Creek in 1888 and united with Buffalo. Their children were Maxwell M., Nellie, Shirley P., Mary A., Cora Ruth and W. Banks. This family moved to Greensboro, and in 1923 united with the First Church.

J. Lewis Hawkins, son of John and Margaret Jane Malone Hawkins, of Caswell County, located at the Robert R. Prather place in 1888. He had married Mary F., daughter of Robert W. and Rebecca Foushee Anderson, in 1886, and their children are Annie, John W., Eva Margaret, Mamie, Sarah, Robert A., Janie, James and Grace G. Annie married J. R. Jones; John W. married Tommie Boone, Mamie married Nestor G. Walker; Sarah married Ernest D. Hobbs, son of Lewis, of Alamance Church section; Robert A. married Margaret, daughter of E. C. Turner, of Hawfields Church, in 1923; Janie married E. Frank Parkins; Grace G. married John J. Fenton; James is not married; Eva Margaret died in 1910.

David P. May united with Buffalo by certificate from Alamance Church in 1887. He married Mary Curtis, and their children were Joseph, Ida E., Carrie Ethel, Olive Maude, Clay D. and Currie. This family was later dismissed to Lee's Chapel.

Samuel S. Heath and his brother John came from the eastern part of the county and bought the George A. Denny place in 1890. He married Jane Murray in 1883, and their children



were Mary and Rankin. Mary married W. Vance Way, son of John A., in 1922; Rankin married Ruth Carter. John Heath never married.

James A. May, who lived near Lee's Chapel, united with Buffalo in 1891. He married Annie D. Johnston, of Reidsville, and their children were Mary Alice, James C. and Annie Rachel. In 1924 this family was dismissed to the Presbyterian Church, Burkeville, Va. Miss Alice May, a sister of James A., also united with Buffalo, and died in 1914, bequeathing \$100 to the church.

H. Cicero Rudd, son of Hezekiah, of Monticello, married Fannie R., daughter of John C. and Mary Wharton Cannon, in 1891, and became identified with Buffalo. They lived near Lee's Chapel. Their children were Ernest R., Ruth, Roy, Mary Frances, Annie W. and Julia. This family moved to Pleasant Garden and when the Presbyterian Church was organized there in 1917 they were dismissed to that church.

Rev. J. McL. Seabrook located here as pastor in 1892. He married Rachel Thornley, of South Carolina, and their children were Ernest P., Alma, John Thornley, Mary, Josiah McL., Jr., Arthur R. and Rachel. When he resigned the pastorate in 1904 this family was dismissed to Gordonsville, Va.

Joseph Herman Kellam united with Buffalo on profession of faith in 1896; he was the son of Julian and Sarah Cook Kellam, but was reared by Mr. and Mrs. Samuel S. Heath, his parents having died when he was ten years old. He married Maggie, daughter of William and Fannie Norman Souther, and their children are Annie Lee, Nosco H., Irene, Julius, Ruth, who died young, and Mildred. Annie Lee married Russell Thornton.

Murphey W. Noah located in our midst in 1893. He had married Barbara Sharpe, and their children were Alfred W., Cora L., Henry S., Marion W. and Zim. Cora L. married Edward N. Brown.

Lindsay M. Stewart, son of Col. David C. Stewart, of Alamance Church section, married first Rebecca, daughter of Samuel D. and Elizabeth Kerr Wharton, and second Martha, daughter of Daniel and Easter Gannon Thom. The children were by the first marriage—Ernest W., Lizzie M., and Florence R. This



family moved to our midst in 1897 and united with Buffalo. After the death of Mr. Stewart in 1901 the family moved their membership to the First Church, Greensboro.

Charles A. McNeely, son of Thomas and Janet Busick McNeely, married Maggie L., daughter of Samuel and Martha White Denny, in 1889, and united with Buffalo in 1903. Their children are Myrtle, Kate, John, who died young, and Jessie. Myrtle married William S. Moore, son of William P. and Ladosca Scott Moore; Jessie married Milton C. Foust, son of Robert B.

Edward Rankin, son of H. Edward, of Alamance Church section, was adopted by Mr. and Mrs. McNeely when his mother died. Edward Rankin McNeely married Annie Ola, daughter of H. C. Simpson, in 1931.

John M. Gallahan came here from South Carolina about 1903 and became associated with Buffalo. He married Cornelia, daughter of Joseph G. and Delana Whittington Mitchell. There were no heirs. Mrs. Gallahan left a bequest to Buffalo.

James R. A. Wilson, son of Robert A. and Nellie Huffman Wilson, of Bethel Church section, married Martha E., daughter of John E. and Mary Rankin McKnight, in 1903 and united with Buffalo. Their children are James Robert A., Jr., Elizabeth A., and Martha K., who died young.

Henry L. Clapp, son of Peter, of the Mount Pleasant Methodist Church section, married Ada, daughter of Robert A. Wilson, of Bethel Church section, and located in our midst in 1904. Their children were Lester C., Robert Lee, Minnie, Asa Carl, May and Peter. Lester C. married Maud Stone and lives in Greenville, S. C.; Robert Lee married May Ward; Minnie married first Robert Bain, and second Edward Townes; Asa Carl married Tommie Lee, daughter of John W. and Mary Booths James, of Oconee County, S. C.; Mary married Robert McPherson. Mr. Clapp was a Methodist and never united with Buffalo, but his wife and children did.

Rev. J. W. Goodman became pastor of Buffalo in 1905. He married Nettie Matton, of High Point. Their child is named Grace. Mr. Goodman accepted a call to Hawfields Church in 1911, and the family was transferred to that church.

E. Henry Flagge was received on certificate from the Batchtown Circuit of the Methodist Church of Southern Illinois in 1906. His wife was Katherine, and their children were Dr. Philip W. and Walter S. In 1911 this family was dismissed to Brooks Alta, Canada.

Dr. William P. Knight, son of Pinkney and Tabitha Williams Knight, of Rockingham County, married Nellie M., daughter of W. Julian and Mollie Cannon Hendrix, in 1906, and became identified with Buffalo. Their children are William C., Mildred, Helen, Holt, Margaret and Mary Ellen.

Thomas E. Morphis, son of Stephen, of Rockingham County, located in our midst and united with Buffalo by certificate from the Presbyterian Church at Reidsville in 1906. He had married Frances, daughter of Henry Haizlip, and their children were John, Lula, Sarah, Thomas W., Gertrude, Della, Charles, Robert C., J. Oscar and Geneva. John died young; Lula married James F. Talley; Sarah married Eulis Combs; Thomas W. married Jessie Coker; Gertrude married Arthur J. Blackwood; Della married Rita H. Armfield; Charles married Myrtle Suratt; Robert C. married Nannie Wallace; J. Oscar married Jennie Swain; Geneva married Robert C. Brown.

Mrs. Sarah Anderson Doggett, the second wife of Wesley O. Doggett, united with Buffalo by certificate from Eno Presbyterian Church in 1906. She is the daughter of Robert W. and Rebecca Foushee Anderson, of Orange County. Their children are Felix and James A. Felix married Alene Loy in 1933. James A. married Mary E. Norton in 1933. Mrs. Doggett's stepdaughter, Anna, also joined Buffalo. Anna married Luman W. Doggett, son of James F., and moved to Washington, D. C. W. O. Doggett is the son of James W., and his first wife was Talula Chandler.

Joseph S. Phipps, son of Robert S. and Marianna Gilmer Phipps of the Alamance Church, married Mamie, daughter of John E. and Mary C. Rankin McKnight, in 1907, and located in our midst and united with Buffalo.

James Lockamy, son of Wilson and Jimmie Dees Lockamy, of Cumberland County, married Bessie, daughter of J. E. and Ruth Emma Joyce Mills, of Stokes County, in 1917, and their

children are Blanche Marie, John D. and Bernice Lee. Mr. Lockamy located in our midst in 1907 and later joined Buffalo.

William Robert Minor, son of William M. and Mary Reynolds Minor, united with Buffalo in 1907. He married Donie, daughter of Robert Daniel and Margaret Murray Wright, and their children are Eugenia Jeanetta, William Robert, Jr., and Daniel H.

Benjamin A. Simpson, son of Thomas D. and Serena Mullis Simpson, of Union County, N. C., located in our midst in 1905, and he united with Buffalo Church on profession in 1908 and his wife by certificate from the Methodist Episcopal Church. He married Toy D., daughter of David L. and Cynthia Jennings Owen, of Pittsylvania County, Va., in 1892, and their children are Claude A., Eugene W., H. Albert, Faye B., Charles V., Ransom C., Irma L., Ernest F., Ruth E. and Frances L. Claude A. married Winnie W. Rowe; Eugene W. married Roxie Crowder; H. Albert married Ruby Thornlow; Faye B. married Charles R. Youngblood; Charles B. married Virginia Myrick; Ransom C. (1906-1908); Irma L. married Harry L. Whittington.

Mr. and Mrs. T. N. Sellers united with Buffalo in 1909 by certificates, Mr. Sellers from the Reformed Church and Mrs. Sellers from the Baptist Church. In 1917 they returned to Culpeper, Va., and were dismissed to the Presbyterian Church there.

Mrs. Mattie Ritchie Lucas, widow of William M. Lucas, of Rowan County, N. C., moved to our midst in 1909 and united with Buffalo. Their children are Audry, Kate, Clara, Gilbert and William. Audry married George H. Kirkman; Kate married J. A. Coble; Clara married G. A. Flintum; Gilbert married Sadie Honeycut and William married Mary Herbin.

J. Iva Medearis, son of Francis M. and Emma Hoskins Medearis, of Summerfield, married Hattie E., daughter of William D. and Jennie Gilmer Wharton, in 1909, and later united with Buffalo by certificate from the Methodist Episcopal Church. Their children are Francis Wharton, who died young, and John William.

A. Russell King, son of Harper, married Annie J., daughter of Dr. William M. and Josephine Rankin Albright, in 1910, and united with Buffalo. Their children are Bertha Lee, Rankin A.,

Frank R. and Ruth K. Bertha Lee married Dallas B. Frazier in 1934.

Rev. George W. Oldham located here as pastor in 1912. He married Miss John Kirkpatrick, of Mecklenburg County. In 1913 they moved to Yanceyville.

Rev. E. Frank Lee located here as pastor in 1913. He married Elsie Barbee, of Durham, and their only child is Elsie. In 1923 they were dismissed to the Methodist Episcopal Church.

William Chappell, son of Edward, of Bedford, England, came to this community in 1913 from Wisconsin and united with Buffalo. He had married Carrie R., daughter of William Slack, also of England, and their children are Faith, Edward, Daisy, George and Doris. Faith married Mr. Watson, of Montana; George married Nellie, daughter of Robert Gilchrist; Doris married Charles Gilchrist, son of Robert.

J. Gurney Coble, son of W. R., of Alamance County, married Mattie Coble, also of Alamance County, and located in our midst and united with Buffalo in 1913. Their children are Viola, William C., J. Gurney, Jr., Thomas K., Mary Lillian and James. Mrs. Coble died in 1922 and Mr. Coble in 1927.

Henry A. Barnes and his wife united with Buffalo by certificates from the Methodist Protestant Church in 1915. He is the son of James A. and Ida Lane Barnes, of Nash County, and he married Euphemia, daughter of John H. and Susan Hughes Dail, and their children are Murriel, Carlotta and James Norvard. Murriel married Charles C. Erwin, of Forest City, N. C., in 1929; James N. married Lillian Allen in 1933.

John Earl Oakes, of Burlington, N. C., married Vera, daughter of James B. and Margaret Wrenn Apple, in 1916, and became a member of the congregation; his wife was already a member of Buffalo. Their children are Shirley and Kenneth Kay.

Dr. Arthur O. Spoon married Nannie Caffey, of High Point, in 1915 and she united with Buffalo by certificate from the Presbyterian Church at High Point. They have one son, Arthur O., Jr.

Patrick H. Cunningham, son of Andrew and Elizabeth Whittington Cunningham, married Mrs. Alice Owen Mitchell, widow

of Joseph, and daughter of Albert and Martha Owen, of Halifax, Va., in 1897. He united with Buffalo on profession of faith in 1915, and his wife by certificate from Bessemer Avenue Presbyterian Church. They had no children, but reared Everet Cunningham and Evelyn Hupp, daughter of Andrew and Myrtle Abbott Hupp.

W. B. Thacker, of Caswell County, located here in 1915, in charge of the Textile Dairy. He married Lillian Charles, of High Point, and their children are William C. and Mary Louise. Mr. Thacker was a member of the Methodist Episcopal Church, but Mrs. Thacker and the children are members of Buffalo.

Edward P. Hancock, son of Calvin and Cynthia Lassiter Hancock, married Margaret Vaughn, and they united with Buffalo in 1915. Their children are Austin and Margaret. Austin married Ione Michael in 1923 and Margaret married David Settle.

Leighton W. McFarland, son of John A. and Catherine McArthur McFarland, of Cumberland County, united with Buffalo by certificate from the Church of the Covenant, Fayetteville Presbytery, in 1916. He married Myrtle, daughter of John Henry and Alice Leonard Clemmons, in 1908, and their children are Lois V., Catherine E., and Leighton W., Jr.

Mrs. Mary W. Rankin, daughter of William D. and Mary E. Wharton-Wharton, united with Buffalo by certificate in 1916. She had united with Buffalo in 1883, and was dismissed to Red Springs, N. C., Presbyterian Church in 1894 when she married Rev. S. M. Rankin, son of Robert C. and Mary McLean Rankin.

Jason H. Ham, son of William and Jane Davis Ham, of Jamestown, married Mary, daughter of Addison and Cornelia Allred, of Jamestown, in 1902, and their children are Mamie J., John W., Mittie A., and Woodrow W. Mamie J. married Robert Bachelor, and Mittie A. married Hampton Cook. Mr. Ham united with Buffalo on profession of faith in 1916, and Mrs. Ham by certificate from the Methodist Episcopal Church.

Rita H. Armfield, son of Needham and Frances Ward Armfield, of Jamestown, united with Buffalo on profession of faith in 1916. He married Della, daughter of Thomas E. and Frances Haizlip Morphis, and their children are Frances, Elizabeth,



Louise, Elsie Lee and Frederick S. This family later joined the Baptist Church.

J. Leonard Perdew, son of J. M. and Myrtle Hall Perdew, of Rockingham County, married Annie, daughter of W. W. and Mollie Robinson Newell, in 1917, and became identified with Buffalo. Their children are Louise, J. Leonard, Jr., Katherine, Myrtle and William.

Mrs. Pearl Tyson, widow of John W., united with Buffalo by certificate from the Methodist Church in 1917. She is the daughter of H. L. P. and Celestia Rankin Watson; married John W. Tyson in 1901, and their children are Paul H., Helen C., Ruth F., Sadie V., and Johnnie W. Helen C. married Harold C. Mills; Ruth F. married James L. Jones; Sadie V. married Don C. Cox. Some of these are still members and others have gone to other churches.

W. Vance Trollinger, son of Daniel M. and Annie Bell Robinson Trollinger, of China Grove, N. C., united with Buffalo by certificate from the Third Presbyterian Church, of Greenville, S. C., in 1918. He married first Ada L. Wrenn, and their children were Ivey, Norma, Ada Bell, Nannie, North, Thelma M., and Vance. His second marriage was to Mrs. Lula Laughlin Winecoff. His stepson, Fred W. Winecoff, also united with Buffalo.

William H. Wrenn, son of David and Nannie Foster Wrenn, of Alamance County, became affiliated with Buffalo in 1918. He married Mamie, daughter of W. H. and Eliza Stewart Sikes, and their children are Howard H., Carl, Clarence, Clyde, James, Ethel, Mildred and Ellen. Howard H. married Cornelia Weaver; Carl married first Lennie Hester, and second Romey Amick; Clarence married Beulah Squires.

Jarvis Hart, son of German and Mary Keck Hart, of Chatham County, married Ola, daughter of A. E. and Ida Ward Miller, in 1904, and united with Buffalo in 1918. Their child, Irene, married D. J. Drake.

Luther J. Blackwood, son of Sydney and Catherine Laycock Blackwood, of Orange County, married first Daisy G. Allison, and second Clara, daughter of Jesse and Sarah Williams Waynick, in 1911. The children by the second marriage



were Erwin S., Aldrow, Roger, George and James. Mr. Blackwood and wife united with Buffalo in 1919.

R. D. Tucker came from China Grove in 1919 and united with Buffalo. He married Bessie Smith, also of China Grove, and their child is Fred W.

Milton C. Foust, son of Robert B. and Alice Starr Foust, of the Mount Hope Church section, married Jessie, daughter of Charles A. and Maggie Denny McNeely, in 1919, and united with Buffalo by certificate from Mount Hope Reformed Church. Their children are Charles Robert and Milton McNeely.

John H. Coble, son of Eli and Betty Wilson Coble, of Randolph County, married Cornice, daughter of J. W. and Margaret Oakley McAdams, in 1931. He became identified with Buffalo in 1919. Their children are Maynard, Margurete and Meredith.

Vance H. Hart, son of German and Mary Keck Hart, of Chatham County, married Martha, daughter of Henry and Ellie Willett Morris, in 1910, and united with Buffalo in 1919. Their children are Lessie, Virginia, Magdalene and Vance H., Jr.

Neil A. McFarland, son of Neil A., of Cumberland County, and nephew of Leighton W., united with Buffalo by certificate from the Church of the Covenant, Fayetteville Presbytery, in 1920. He married Joy Rebecca, daughter of Daniel and May Hudson Steele, in 1920, and their child is Neil A., Jr.

Neil A. McFarland's brother, John Watson, and a sister, Agnes, also united with Buffalo.

Thomas Howard Ward, son of T. Oscar and Minnie Spivey Ward, united with Buffalo in 1921. He married Lillian, daughter of Samuel and Daisy Holder Ziglar, in 1928, and their children are Thomas and Robert.

J. Lawson Dick, son of John C. and Susan Hanner Dick, married Mary E., daughter of W. Julian and Mollie Cannon Hendrix, in 1921, and united with Buffalo by certificate from Bethel Presbyterian Church. In 1929 they were dismissed to the Burlington Presbyterian Church.

Mr. and Mrs. George H. Booth united with Buffalo by certificate from the Reformed Church, Somerville, N. J., in 1921. They were both born in Glossop, England. Mr. Booth is the son

of James and Martha Austin Booth, and Mrs. Booth is the daughter of Edwin and Hannah Harrop Brooke, and their children are Lydia H., who married Dr. William E. Garlick, and Arthur J., who married Elizabeth Fogg. In 1933 they moved to Wappinger's Falls, N. Y.

William A. and Fannie Norman Souther located in our midst and their children are Maggie, O. B. and Hobart. They did not unite with Buffalo, but their children did. Maggie married J. Herman Kellam; O. B. married Nellie, daughter of Robert L. and Lillie Starr Schoolfield, in 1923.

Mrs. Nancy Dunn Pugh united with Buffalo in 1922. She is the daughter of Samuel and Elizabeth Ward Dunn, and married E. W. Pugh in 1892. He was the son of Frank and Louiza Curtis Pugh, and their children are Swannie L. and Herbert L.

Miss Mary J. Wilson united with Buffalo by certificate from Midway Presbyterian Church in 1922. She is the daughter of Henry A. and Mary E. Climer Wilson, and her brothers and sisters are Nannie B., Etha L., Henry L., Ione, Allie, Charles, and Herman C.

Miss Bettie Watt Jones united with Buffalo in 1922. She is the daughter of R. O. and Sarah Morgan Jones, and her brother and sisters are Samuel W., Mrs. Frank W. Smith and Mrs. H. G. Ligons. This family came from Reidsville.

George D. Wyrick, son of Edward O. and Margaret Loman Wyrick, married Alice S., daughter of Oliver and Sarah Danielly Foster, in 1920, and their child is Jean Faye.

Andrew Jackson Swink, son of Thomas Robert and Rebecca Parker Swink, of Salisbury, married Viola, daughter of Enoch and Elizabeth Owen Spivey, of Randolph County, in 1915, and later located in our midst and he and family united with Buffalo in 1924. Their children are Leo and Ishmael.

Rev. A. P. Dickson became pastor in 1924. He is the son of Dr. A. P. and Frances DeVane Dickson, of Raeford. He married Maude Bragg, of Richmond, Va. Their children are Albert P., Jr., and Maude Bragg.

Dr. Lacy D. Wharton (1869-1931), of Smithfield, son of William D. and Mary E. Wharton-Wharton, moved his membership back to the dear old church in 1925, and is buried here.

He married first Lizzie, daughter of William P. and Jane Rankin Wharton, in 1895, and second Lily Benton in 1902, and his children are, by first marriage, William L., and by second marriage D. Benton, L. Donnell, James Gilmer and Charles Watson.

Martin M. Manger, son of George, of Brooklyn, N. Y., came to our midst as secretary of the Y. M. C. A. at White Oak, and united with Buffalo by certificate from the Presbyterian Church at Schenectady, N. Y. He had married Sarah Denell, of Norfolk, Va., and their children are Martin M., Jr., and George Joseph.

Robert L. Schoolfield and family united with Buffalo by certificate from Hines' Chapel Christian Church in 1926. He was the son of Daniel G. and Elizabeth Wooters Schoolfield; he married Lilly, daughter of Daniel and Sarah Low Starr, in 1888, and their children are Sarah E., Charles A., Shirley M., Edward L., Nell A., Tyre S., Percy G., Nettie A., Paul A. and Ruth. Sarah E. married Charles L. Donnell, son of William H. and Elizabeth Wilson Donnell, in 1919; Charles A. married Edith, daughter of Walter A. and Nannie Donnell Aydelotte, in 1916; Shirley M. married Mary Forsythe in 1921; Edward L. married Lola Pike in 1920; Nell A. married O. B. Souther, son of William and Fannie Norman Souther, in 1923; Tyre S. married Pearl Terrell in 1922; Percy G. married Eva Matkins in 1925; Ruth married H. W. Campbell in 1932; Paul A. (1909-1928). Nettie is a trained nurse.

J. W. Terrell, son of W. A. and Martha Woods Terrell, of Rockingham County, married Mary S., daughter of J. B. and Sarah Phipps, and their children are Pearl Lee, John P., and William B. Pearl Lee married Tyre S. Schoolfield in 1922; John P. married Mozelle Cole in 1930; and William B. married Hattie Ware. This family became identified with Buffalo in 1926.

Morris W. Fulp, son of J. R. and Minerva Haggerty Fulp, of Clinton County, Ohio, located in our midst and united with Buffalo in 1926. He married Emma Frances Ladd, and their children are Curtis E., Morris E., Orvill W. and Willis K.

Z. R. Younts, son of Peter and Mary Younts, of Lexington, N. C., married Lizzie, daughter of F. R. and Hattie Kirkman

Moize, in 1903. Their children are Bernard and Hennan. Bernard united with Buffalo in 1926.

Turner S. Gregory, son of William H. and Jincie Jarvis Gregory, of Iredell County, married Lillie, daughter of Elbert D. and Amanda Harris Wooten, in 1919, and united with Buffalo in 1926. They have one child, David L.

Walter Marshall, son of John and Mary Whitelow Marshall, was born in Glasgow, Scotland, and came to this community from Magog, Quebec, Canada, in 1926. He married Mary, daughter of Aaron and Annie Hambleton Williamson, of Mott-ram, England, and their children are Frederick W. and John W.

Harry F. Bynum, son of T. M. and Mattie Foust Bynum, of Goldston, N. C., married Ortrude, daughter of James F. and Nannie Dalton Doggett, in 1926, and united with Buffalo by certificate. Their children are Harry F., Jr., and Merlin Robert.

Walter Thornton, son of M. L. Thornton, of South Carolina, located in our midst and united with Buffalo in 1926. He married Ola May Barber, daughter of J. W., in 1917, and their children are Garland, Ethel, Virginia and Wallace.

Miss Annie May Martindale, daughter of John Lee and Nancy M. Allred Martindale, united with Buffalo in 1926.

Miss Edwina Hilton, daughter of Charles M. and Alta L. Wysong Hilton, united with Buffalo in 1926. She married J. L. Bryant, son of S. F. and Nora John Bryant, in 1930, and their child is Margaret McLean.

George R. McNeely, son of Rufus F. and Susan Bitting McNeely, married Cora, daughter of John Henry and Emma Gentry Neal, and their children are George R., Jr., Frances, Marie, Emma Sue, Mildred and Neil B., who died young.

P. H. Norman, son of J. R. of Wilkes County, married Janet McNeely, daughter of R. F., and their children are P. H., Jr., Suzanne and Elizabeth J.

Miss Phoebe Richards, daughter of Norman F. and Phoebe Gibbes Richards, of Liberty, S. C., came here in 1928.

Mrs. Sarah J. Bangle, daughter of Thomas J. and Sarah E. Allred-Allred, united with Buffalo in 1929. She had married Thomas S. Bangle in 1900, son of William H. and Janie Jenkins Bangle, and their children are Nellie, William G., who died

young, Margaret A., Mary E. and Frances Jane. Nellie married Roy G., son of John E. and Mary Rankin McKnight; Margaret A. married Charles Bird, son of Thomas and Helen Bird.

Charlie G. Wyrick, son of John H. and Louise J. Christopher Wyrick, of Rockingham County, united with Buffalo in 1931. He married Jessie Lee, daughter of Eli and Sarah Hagin Jenkins, and their children are William C. (1913-1930) and Edna May.

Mrs. Hazel Wyrick, the sister of Charlie G., united with Buffalo in 1926.

Carnie Lee and Lacy D. Wyrick, sons of Walter E. and Ada Wrenn Wyrick, and nephews of Charlie G., became identified with Buffalo. Carnie Lee married Prestine Blakeney in 1931.

Mrs. Lena Woodell, widow of John W. Woodell, and daughter of John H. and Rosa Melton Yow, united with Buffalo in 1931. Their children are Ruby E. and Katherine May. Ruby E. married Carl W. Reynolds.

Miss Mary E. Blake, daughter of James G. and Eveline Powers Blake, of Pender County, located in our midst in 1930 and united with Buffalo.

Alonzo E. Howerton and his wife united with Buffalo by certificate from Hines' Chapel in 1931. He is the son of Elijah A. and Alice Wyrick Howerton, and he married Donnie Frances, daughter of James W. and Ida Wall Barker, of Randolph County, and their children are Swanna Margarie and Juanita H.

Frank Pearman, son of W. A. and Polly Tally Pearman, of Rockingham County, married Clara May, daughter of J. H. and Delia Myers Gregory, in 1920, and united with Buffalo in 1931. Their children are Lucile, Roy William, Delia L., J. C. and Stella M.

Lizzie Pearman, a sister of Frank, became a member in 1931. She married Martin Gant, and their children are Archie, Carl, Clarence and Raymond.

A. G. Ligon, son of David C. and Emma Riggins Ligon, of Wilmington, N. C., married Nettie, daughter of Roddy A. and Rebecca Hanner, in 1917, and united with Buffalo in 1931. Their children are Margaret L. and Mabel.



Moses K. Rankin, son of Nelson Eugene and Allie Kirkman Rankin, united with Buffalo by certificate from Bessemer Presbyterian Church in 1932. He married Effie V., daughter of James A. Clifton, in 1925, and their children are James Richard and David Eugene. David Eugene was baptized by Rev. Edward P. Rankin, of California, while here on a visit in 1930.

Alan J. Morrison, son of Alan and Katherine Cameron Morrison, of Fayetteville, united with Buffalo in 1932. He married first Margaret White, and their children are Beatrice, Burl, Margaret, Walter and George; he married second Carrie May Nunnery, and their children are Maynard, Rothel, Frank, Wakelon, Effie May, Virginia, Alan J. and Mary Katherine.

Mrs. Lena Maye Archer, widow of Wright R. Archer, united with Buffalo in 1932. Her husband was the son of Henry O. and Isabel Wright Archer, and she was a daughter of Farral A. and Annie Robinson Culbreth, and her child is Wright R., Jr.

Mrs. Etta Pickard, daughter of John W. and Mary Coley Bouswell, and widow of Thomas J. Pickard, united with Buffalo by certificate from Alamance Church in 1933. Mr. Pickard's adopted grandson, J. Frank Pickard, also joined Buffalo.

Charles E. Kerchner, son of George W. and Catherine Beuner Kerchner, of Mifflintown, Pa., married Margaret, daughter of George W. and Mary Calhoun Boyer, in 1917, united with Buffalo by certificate from the Lutheran Church, Centre, Pa., in 1933. Their children are Eleanor and Carrol Lois.

Hoyt Lee Cartledge, son of Ebb and Susan Stone Cartledge, of Edgefield, S. C., located in our midst and united with Buffalo. He married Cletus, daughter of Richard and Fannie Kenney Woods, in 1915, and their children are Hammond Lee, Binford M., Thad, Maxine Vanoy, Ishmel Dale and Jerrail Dane.

Rev. Wade C. Smith, son of Edward R. and Susan Cothran Smith, of Rome, Ga., married Zadie, daughter of Judge James W. and Sarah Pratt Lapsley, of Alabama, and their children are Rev. Cothran G., Lapsley, Zadie and Elizabeth. Mr. Smith is a general evangelist and his membership is in the Presbytery. His wife and daughters united with Buffalo in 1933.

We have tried to give here the name of the head of the family; who his parents were; whom he married; the names of the



parents of the one whom he married; the names of their children, and whom they married. This is the foundation of the genealogy in many of these families. This record is not as complete in some of the families as we had wished. In some few cases only one member of the family was an actual member of the church. Of course many of these have moved away, but they were all Buffalo folks.

More than 175 other names, separate and apart from the families given, appear on the church roll from the time of the first record in 1833 to 1934. The family names thus appearing are:

|           |           |          |            |
|-----------|-----------|----------|------------|
| Allen     | Curry     | McAdams  | Shepperd   |
| Ammons    | Dixon     | McCollum | Smith      |
| Amos      | Dobson    | McDaniel | Stacy      |
| Andrews   | Fritchett | McInnis  | Stewart    |
| Arie      | Gallimore | Martin   | Stone      |
| Batchelor | Gates     | Mills    | Straughn   |
| Beason    | Gibson    | Millsaps | Strong     |
| Benson    | Girton    | Moore    | Summers    |
| Bobbitt   | Gray      | Morris   | Sutton     |
| Brawley   | Griffin   | Myers    | Taylor     |
| Brown     | Ham       | Nance    | Thompson   |
| Byrd      | Harris    | Newell   | Tippitt    |
| Cain      | Hayes     | Norden   | Varner     |
| Capps     | Hobbs     | Oakley   | Vaughn     |
| Carrico   | Holdbrook | Pedigo   | Wade       |
| Carter    | Johnson   | Pegram   | Weaver     |
| Chandler  | Jones     | Poole    | Westbrook  |
| Clark     | King      | Porter   | White      |
| Clayton   | Lawson    | Redmond  | Willard    |
| Coltrane  | Leonard   | Reed     | Williams   |
| Cook      | Ledbetter | Rickets  | Williamson |
| Craddock  | Livengood | Rickmon  | Wilson     |
| Crarey    | Long      | Scott    | Woodward   |
| Cross     | Luck      | Seymore  | Zimmerman  |
| Crowder   |           |          |            |

We have failed, after repeated efforts, to secure any information about the families of these. We regret exceedingly that we are compelled to omit their family data.

## OTHER FAMILIES

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There were many other families who lived in the bounds of Buffalo in the early years, and these must have been members of the congregation, and no doubt some of them were members of Buffalo Church. It is a pity we do not have the roll of the early members. Remember that there was no other church within a territory of some eighteen miles square until near the year 1800. We are giving here an alphabetical list of these families, and the dates and location of their farms, as gathered from the books in the office of the Register of Deeds. This list is not complete. Many of these families have moved away, most of them going to Tennessee after the Revolutionary War, and we have not been able to trace them or to give the names of their children.

John Adams was living near the church in 1817.

John Alcorn was born in Ireland in 1767, came here in 1789 and located on North Buffalo. He later moved to Rockingham County where he died in 1851.

John Baker was living on Reedy Fork in 1785. He may have been the father of Mary, who married John McMurray, and of James Baker, who married Catherine Patterson in 1821.

Henry Billingsley married Elizabeth, daughter of ruling elder William Gowdy, in 1785. He lived on Mears Fork.

Charles Bland was living on North Buffalo in 1795.

James Boyd was living on North Buffalo in 1807.

John Boyd was living on Reedy Fork in 1759.

Bennet Bradford was living on the north side of South Buffalo in 1781.

James Brittain lived on Horsepen Creek in 1760.

William Brown was living on North Buffalo in 1757.

James Carter located on Horsepen Creek in 1753.

John Caruthers was living in Greensboro in 1837. He was the executor of the will of Dr. Eli W. Caruthers, and must have been a near kinsman.

Leven Caulk was living on Mears Fork before 1800. He must have been the father of Benitha, who married Evans Wharton in 1808.

Samuel Coban, of York County, Pa., located on Reedy Fork in 1773. In 1784 he returned to Pennsylvania.

Robert Coker was living on North Buffalo in 1771.

William Covey was living a short distance north of the church in 1785.

Thomas Craft was living on North Buffalo in 1800.

Robert Craig was living three miles north of the church during the Revolutionary War.

Jeremiah Deans was living on North Buffalo in 1840, and contributed to the support of the church.

John Dickey was living three miles northeast of the church in 1790.

Andrew Dilling lived just west of the church in 1827.

Daniel Dillon located on the Reedy Fork in 1759.

Nathan Dillon was living just west of the church in 1780.

Samuel Duff was living on the north side of South Buffalo in 1780.

Moses Elliott was living on North Buffalo in 1796.

Joseph Fleming, of Rockingham County, located just west of the church in 1797. He married Sarah Covey in 1799.

Dr. Abner Forbis lived on the Reedy Fork. His obituary notice in the Patriot of 1835 says he and family were Presbyterians.

Dr. John A. Foulks was living on the Reedy Fork in 1830, and contributed to the support of the church.

Samuel Fulton lived four or five miles northeast of the church in 1787.

Thomas Gault was living on North Buffalo in 1780.

Thomas Green was living on the Reedy Fork in 1775.

David Gorrell was living on South Buffalo, and paid on the salary of the pastor in 1847.

Moses Griffin was living between Buffalo and Reedy Fork in 1799.

John Hayes was living on the Reedy Fork in 1774.

Nathan Hill was living on the Reedy Fork in 1793. He must have been the ancestor of Wilson Shed Hill, who was postmaster in Greensboro in 1846.

William Hindman was living on North Buffalo in 1772.

Ezekiel Hobbs was living on Hunting Creek in 1799.

Solomon Holden was living on North Buffalo in 1845, and paid on the salary of the Buffalo pastor.

Edward Holland was living on Richland Creek in 1778.

Isaac Holt and his wife Mary, of Orange County, located on North Buffalo in 1814 and united with Buffalo.

J. B. Houston was living on South Buffalo in 1850, and paid on the salary of the Buffalo pastor.

Alfred Ingold located on the headwaters of North Buffalo in 1844.

James Johnston was living between Reedy Fork and Buffalo in 1771.

William Kennady was living between Buffalo and Reedy Fork in 1772.

Calvin King married Ruth, daughter of Major John Donnell, in 1831, and became identified with Buffalo.

John Kirkpatrick was living on North Buffalo in 1756.

Isham and John Lanier were living two or three miles northwest of the church in 1784. Sidney Lanier, the poet, is a descendant of John.

William H. Lane lived near the church and paid on salary in 1861.

John Larkin was living between Buffalo and Reedy Fork in 1779. He had been brought to this county by Robert Donnell, Sr.

James Leeper was living on Reedy Fork in 1775. In 1784 he returned to Cumberland County, Pennsylvania.

General John M. Logan (1797-1853) was born in Ireland, and came to Greensboro in 1821. He married Mrs. Nancy Dick Patrick in 1825, widow of Andrew Patrick and daughter of Thomas Dick. His wife and several children are buried in Buffalo cemetery.

Thomas Dick, Sr., was associated with Buffalo, and several of his children are buried in the Buffalo cemetery.

Adam Loman was living on North Buffalo in 1850, and paid on the salary of the pastor.

William McElhattan was living between Buffalo and Reedy Fork before the Revolutionary War. His family moved to Tennessee in 1790.

Edward McGlamery was living north of the church in 1780.

Robert McIntire was living on the Reedy Fork in 1778. In 1809 John McIntire was ordained to the ministry by Orange Presbytery, and he may have been a son of Robert.

Thomas McRarey was living near Martinsville in 1785.

James Minor was living between North and South Buffalo in 1840, and paid on the salary of the pastor.

Thomas Monjoy was living two miles north of the church in 1795.

David Montgomery was living on Richland Creek in 1780. His family moved to Grayson County, Va., in 1819.

William Montgomery lived on Buffalo Creek nine miles east of the church, before the Revolutionary War, in which he was a soldier. His children intermarried with members of Buffalo, and they must have been members of the congregation.

Alexander Moody was living on Horsepen Creek in 1773.

John H. Moore was living on North Buffalo in 1808. His land adjoined the church land.

Smith Moore was living at Martinsville in 1785. He married Mary, a daughter of Capt. William Dent, Sr.

William Moreland was living on North Buffalo in 1775.

James Morgan was living on North Buffalo in 1796.

Thomas Morgan was living a few miles northeast of the church in 1770. He was sheriff of the county in 1772. In 1794 he moved away.

Christopher Moring ran a tavern in Greensboro in 1833, and had a pew rented in Buffalo Church.

Jesse Needham was living on North Buffalo in 1775.

Joseph Newman was living on North Buffalo in 1788.

Richard Ozment was living on South Buffalo in 1786.

J. W. Parker was living on North Buffalo in 1833. His son is buried in Buffalo cemetery.

George Parks was living on North Buffalo in 1780.

John Patterson was living on North Buffalo in 1757.

Rees Porter lived on Buffalo eight miles east of the church in 1775, and was closely identified with the Buffalo people. He moved to Tennessee in 1787.

James Ramsey was living on North Buffalo in 1802.

William Reed kept a tavern at Martinsville in 1784. Opie P. Reade, journalist and novelist, formerly of Tennessee, but now of Chicago, says his father was born at the Guilford Battle Ground, so he must be a descendant of William. Henry Reed married Agnes Bell in 1766 and located on Hunting Creek. He may have been the father of William.

William Robertson located on Hunting Creek in 1758. He was in the Battle of the Regulators in 1771.

Will Rogers was living on Hunting Creek in 1784. It is possible that he may be the ancestor of Will Rogers, the humorist, now living in California.

Samuel Short was living on Hunting Creek in 1782.

Edward Simms was living on Reedy Fork in 1800. He married Isabella Cunningham.

Sanford M. Simpson located one mile north of the church in 1844, and his name is on the list of those who paid on the salary of the pastor.



Joseph T. Smith lived north of the church in 1860, and paid on the salary.

Thomas Steerman located three miles northeast of the church in 1796.

John Stewart, Jr., son of John of Benaja, located on the south side of Reedy Fork in 1787.

Robert Tate was living on North Buffalo in 1764. Robert Tate was ordained to the ministry by Orange Presbytery in 1799, and he may have been a son of this Robert, Sr.

James E. Thom was living in Greensboro in 1840, and paid on the salary of the Buffalo pastor.

James Tomlinson was living on Reedy Fork in 1790.

P. C. Tooley was living on North Buffalo in 1817.

Jonas Touchstone was living on North Buffalo in 1775. He died in 1815.

William Trousdale was living on the headwaters of North Buffalo in 1764.

Ansel Valient was living just west of the church in 1796.

Miles Wagstaff was living on North Buffalo in 1856 and paid on the salary of the pastor.

Adam Walker was living on South Buffalo in 1784.

David Walker was living near Martinsville in 1771.

Abraham Whitesides located on Reedy Fork in 1762. He married a daughter of Robert Thompson, and his daughter married James Cannon, the grandfather of Congressman Joseph G. Cannon.

Samuel Williams was living on North Buffalo in 1845, and paid on the pastor's salary.

Col. Nehemiah Whittington, the son of Joseph, located near the Battle Ground in 1830. Some of his children were members of Buffalo Church.

Ezekiel Wiggins was living on North Buffalo in 1778.

James Whitt paid on the salary of the Buffalo pastor in 1847.

Joel Willis was living on Horsepen Creek in 1798.

William Willis located on the south side of North Buffalo in 1787.

Francis Wright was living on Horsepen Creek in 1778.

Robert Wright was living near Martinsville in 1778.

It is not claimed that all these were members of Buffalo, but as Buffalo was their nearest church they must have attended the services there, and some of them were members. But few of these families remained in North Carolina.

## WITNESSES AT THE TRIALS

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We are giving here a list of those whose names appear in connection with the many church trials. The only record we have before 1833 is the record of these trials, and that is not complete. The dates on these records run from 1773 to 1796, and the minutes for some of these years are lost. This list is given to show the extensive bounds of the congregation, and the large number connected with the church. Most of these were members of the church, and all must have been members of the congregation. Buffalo had large congregations in those early years. In 1779 it had a bench of seven ruling elders.

|                        |                        |
|------------------------|------------------------|
| Allison, Alexander     | Burney, Mary           |
| Allison, John          | Burney, Robert         |
| Anderson, Robert       | Burney, William        |
| Barney, William        | Campbell, James        |
| Barr, James            | Campbell, Major John   |
| Bedford, James         | Chambers, John         |
| Bell, Mrs. Margaret    | Christopher, Mrs. Jane |
| Bell, Capt. Robert     | Christopher, John      |
| Bell, Samuel           | Coots, James           |
| Billingsley, James     | Coots, Mrs. Mary       |
| Black, Thomas          | Craig, Elizabeth       |
| Blair, Jane            | Craig, Robert          |
| Blair, Thomas          | Culver, Thomas         |
| Brawley, John          | Cummins, Francis       |
| Brawley, Martha        | Cunningham, Hugh       |
| Brawley, Ruth          | Davis, Elizabeth       |
| Breeden, Charles       | Denny, George          |
| Breden, Mrs. Margaret  | Denny, James           |
| Brown, Thomas          | Dent, William, Sr.     |
| Brown, widow           | Dent, Mrs. William     |
| Burney, Charles        | Dent, William, Jr.     |
| Burney, Mrs. Catherine | Dick, William          |
| Burney, Elizabeth      | Donaho, William        |
| Burney, Jane           | Donnell, Andrew        |
| Burney, John           | Donnell, George        |

|                          |                         |
|--------------------------|-------------------------|
| Donnell, Major John      | McNairy, James          |
| Donnell, Robert          | McQuiston, John         |
| Donnell, Thomas          | McQuiston, Moses        |
| Donnell, William         | McQuiston, Walter       |
| Donnell, William, Jr.    | McRarey, Hugh           |
| Duck, Samuel             | McRarey, Thomas         |
| Duff, Samuel             | Mitchell, Adam          |
| Duff, William            | Mitchell, Elizabeth     |
| Erwin, Joseph            | Mitchell, Mary          |
| Erwin, Sarah             | Montgomery, Elizabeth   |
| Erwin, a widow           | Montgomery, Mrs. Hannah |
| Forbis, Arthur           | Montgomery, Hannah      |
| Gillespie, Col. Daniel   | Montgomery, Mary        |
| Gillespie, Col. John     | Moreland, Catherine     |
| Gillespie, Mrs. Margaret | Moreland, Elizabeth     |
| Good, Mary               | Morrow, Samuel          |
| Gowdy, William           | Nicks, Quinton          |
| Hamilton, John           | Orr, John               |
| Hamilton, William        | Parks, George           |
| Hindmon, Mrs. Rebecca    | Pennal, Ervan           |
| Hindmon, Thomas          | Porter, Reese           |
| Hindmon, William         | Rankin, John            |
| Holland, Edward          | Rankin, Rebecca         |
| Kennady, William         | Ross, Henry             |
| Larkin, John             | Ross, James             |
| Leckey, Martha           | Russell, William        |
| Lindsay, Thomas          | Scott, William          |
| Logan, Mary              | Starrett, James         |
| McClintock, John, Sr.    | Thompson, Samuel        |
| McClintock, John, Jr.    | Tosy, Alexander         |
| McDowell, Joseph         | Tosy, Martha            |
| McElhattan, Abraham      | Tosy, Sarah             |
| McElhattan, William      | Touchstone, Jonas       |
| McGlamery, Edward        | Walker, John            |
| McGurdy, Thomas          | Warnick, Eva            |
| McIntire, Robert         | Warnick, Robert         |
| McKnight, Mrs. Katherine | White, Jane             |
| McMichael, Archibald     | Woodal, Elizabeth       |
| McMichael, Charity       | Wright, Robert          |
| McMurray, John           | Yancey, Phillip         |
| McNairy, Francis         |                         |





RANKIN-WHARTON REUNION IN CHURCH YARD, 1929



## CHURCH GROUNDS

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The first plot of church land was bought October 16, 1768, from Adam Mitchell for twenty shillings. The deed was made to John McKnight and William Anderson, trustees, and it is on record in Rowan County. The deed reads, "One acre of land for the use of a Presbyterian meeting house to those that are members of the Synod of Philadelphia in Pennsylvania, and the New York Synod, and to that use forever. Beginning at a stake on the William Anderson's line, thence running 16 perches west to a stake, thence south 10 perches to a stake, thence east 16 perches to said Anderson's line, thence north along his line 10 perches to the beginning, including the meeting house and study house." Thomas Donnell and John Mitchell were the witnesses. The east end of this plot was between the present building and the east gate, the north side was where the rock wall stands, the west end was near where the new rock wall stands, and the south side was near the present second walk in the rear of the present building.

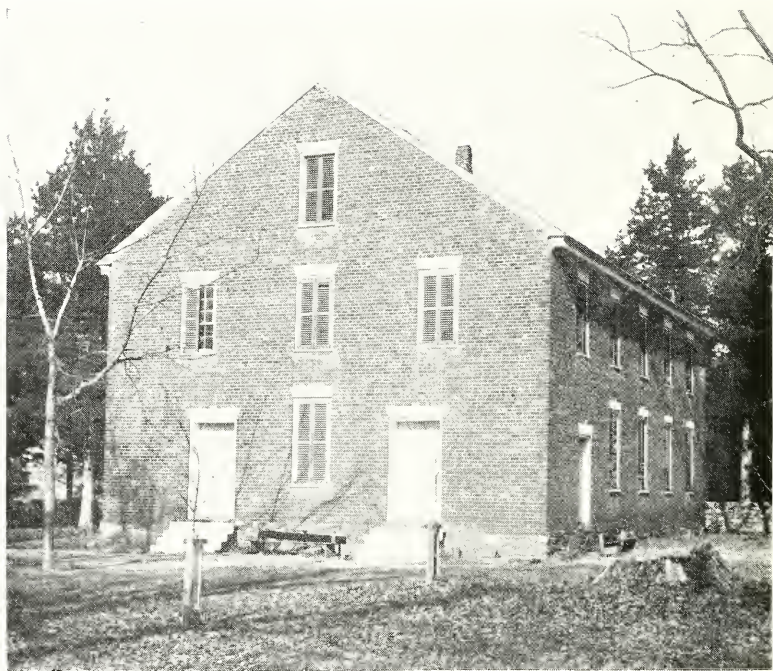
The second deed on record is dated September 20, 1827, and was made by Nathaniel Kerr, Adam, Samuel and John Mitchell and John and Robert Caldwell, executors of Dr. David Caldwell, to David Woodburn, Samuel Donnell, Jr., Robert Donnell, Jr., and Edmond Donnell, trustees. "Beginning at a stone north of the grave yard, running west 4 chains and 25 links to a stone, then south 6 chains and 20 links to a stone, then east 4 chains and 25 links to a persimmon tree, then north to the beginning, containing two and three-fourth acres."

The third deed on record is dated 1850, and is made by Samuel M. Kerr to Samuel Hatrick, trustee of Buffalo Church. "Beginning at a stone near the southeast corner of the grave yard, thence south 19 poles and 10 links to a persimmon tree in Samuel Kerr's line, thence west 18 poles to a stone in the Greensboro road, thence north 19 poles and 10 links to a stone, thence east 18 poles to the first station, containing 2 acres and 30 poles."

The fourth deed is dated July 7, 1860, and was made by Robert C. Donnell to Samuel Denny, trustee of Buffalo Church. "Beginning at a stone near the northeast corner of the present grave yard, thence east 10 poles and 6 links to a stone, thence south 16 poles and 20 links to a stone, thence west 6 poles to a stone, thence south 19 poles and 17 links to a stone, thence west 4 poles and 6 links to a stone (the old corner of the church land, also Samuel Kerr's corner), thence north with the old line of the church land to the first station 35 poles and 12 links, containing two and one-half acres." The church paid twenty dollars for this last lot.

It appears from these records that there should be another deed, which has not been found on record, for one acre of land lying just south of the acre first bought.





CHURCH BUILDING, ERECTED 1827

## CHURCH BUILDINGS

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The first church building stood inside the present cemetery, and near the northwest corner. It was just west of the old rock wall and east of the new wall. It was built of logs, as were all the homes in that early day. It must have been built about the time the church was organized in 1756. These people were intent on having a church, and began the erection of a building at the earliest possible opportunity after getting settled here. The first church lot was bought in 1768, and included the "meeting house and study house". The "study house" was what was later called the "session house".

The second church was a large frame building, and stood near the southwest corner of the present cemetery. We have no description of it on record, but Dr. Calvin H. Wiley (1819-1887) has given a description of the Alamance building as he remembered it, which was erected near the same time as the one at Buffalo, and under the leadership of the same pastor and for a congregation of about the same size, and by a people who were equal in wealth to the Alamance people. This second Buffalo building must have been very much the same in architecture as the one at Alamance. Dr. Wiley describes Alamance as a large frame building painted dark yellow, with four doors and over each door an ornamental portico; there were many large windows. The gallery extended along one side and across both ends and was reached by two stairways. The pulpit was located in the center of one side and the pulpit platform was about eight feet high, which was reached by a stairway with a balustrade. Over the pulpit was an ornamental sounding board. In front of the pulpit was another platform for the clerk who led the singing. This platform was five feet high. The building would seat 900 or 1,000 people, "and it was generally pretty well filled."

By a little use of the imagination we can see the old Buffalo building and the teeming multitudes who covered these grounds on the Sabbath day. Remember that the bounds of Buffalo congregation covered a territory of at least eighteen miles square,

and that there was no other church in these bounds until about the year 1800.

The third building is the one now in use. At a congregational meeting in May, 1826, it was decided to erect a new building, and the following committee was appointed to raise the necessary money and to supervise its erection: Major Robert Donnell, John W. Caldwell, Robert Moderwell, Henry Humphreys and Col. William T. Shields. Dr. Eli W. Caruthers, the pastor, was ex officio, a member of the committee. The committee was instructed not to allow the cost to exceed two thousand dollars.

At a congregational meeting, June 10, 1826, the committee reported that they had a bid to erect the new building complete, without furniture, for the old church building and twenty-four hundred dollars; and the committee was instructed to proceed, but not to exceed the twenty-four hundred dollars. Robert Moderwell resigned from the committee and John Rankin was elected in his place.

At a congregational meeting, December 30, 1826, it appears that the committee had failed to secure enough money to pay for the erection of the new building as they had planned it, and the question was, "Will the congregation pledge itself for what may be necessary to finish the building." The pledge was made and the committee ordered to proceed. It was also decided to build a gallery across the south end, and to build a door in the east wall, and a stairway from that door leading to the gallery. It appears from this that the church walls were not yet erected on December 30th, 1826.

The contract was let to Jacob Albright, and he was to complete the new building in a neat and durable manner for the sum of \$2,400 and the old church building. Mr. Albright employed Joseph Kirkpatrick to assist him with the building. The brick were made on a lot just west of the church. They were moulded by hand and well burnt, and a substantial building was erected. The walls stand today (1934) just as good as when first erected. The building is 60 feet long and 40 feet wide. The pulpit was placed at the northern end. Ten feet of the front of the auditorium was partitioned off for a vestibule. A gallery, which was reserved for the colored people, was built across the front end. It was originally planned to build gal-



leries on both sides the full length of the auditorium, but this was never done. The building was amply high for this, and smaller windows were placed over the large ones to give light and ventilation to the galleries when they should be built.

The building must have been completed during 1827, for at the next congregational meeting on January 16, 1828, it was decided not to buy new furniture, but to adjust the pews of the old building and have them placed in the new church. John Rankin, Samuel Mitchell and Thomas Denny were appointed a committee to have this done. The first service in this church must have been shortly after January 16, 1828. So far as the writer has been able to ascertain this was the first brick church building erected in Guilford County.

In 1876 this building was recovered and otherwise repaired and improved. The committee appointed to have this done was William D. Wharton, Samuel D. McLean, Daniel E. Albright and Daniel D. Gillespie.

At a congregational meeting August 16, 1903, it was decided to make repairs to the building. The committee to raise the money and to have the work done was J. Al Rankin, William D. Wharton and Charles H. Fields. The building was recovered and painted, an arched ceiling was placed below the old high ceiling, and the building was otherwise remodeled and improved at a cost of \$444.

During the pastorate and under the leadership of Rev. E. Frank Lee the Sunday school building was erected in 1920, and was named the David Caldwell Building, in honor of the first pastor. It is located just west of the church building and the two buildings are connected by a colonade. The building is brick, and has nine rooms. It cost about thirty thousand dollars. The cost of the two buildings shows the immense difference in the value of money in 1826 and in 1920.

During the same year (1920) a portico was built to the front of the church; an alcove was built in the rear of the pulpit for the pipe organ; new floors were laid; new pews and other furniture were bought; a heating plant for both buildings was placed under the David Caldwell Building; and a pipe organ installed, all at a total cost of about seven thousand dollars. Mr. A. M. Scales gave the pipe organ as a memorial to his son, Alfred Moore Scales, Jr., who died of influenza in the World War.

Mr. and Mrs. W. M. Ridenhour gave one-half of the cost of the new pews. Mrs. Ridenhour is a granddaughter of Pleasant McAdoo, a former member.

The committee that had charge of all this building and remodeling consisted of the elders and deacons, and six other members of the church. Mr. H. A. Barnes was chairman and treasurer, and Rev. E. Frank Lee as pastor, was ex officio chairman of the general committee and of the several subcommittees. The elders at this time were J. Al. Rankin, John W. Wharton, R. W. Wilson, C. H. Fields and W. Gilmer Wharton; and the deacons were J. Will Alexander, William L. Wharton, Luther E. Sikes, Dr. W. P. Knight, Thomas A. McKnight, H. A. Barnes, W. J. Hendrix, J. I. Medearis, W. V. Trollinger and L. W. McFarland; the six others from the church were Joseph S. Phipps, Mrs. W. P. Knight, Mrs. Joe S. Phipps, Miss Minnie Fields, Mrs. A. O. Spoon and Mrs. J. R. A. Wilson.

The first manse was located at Bessemer and was built in 1890 under the leadership of Rev. R. W. Culbertson, the pastor. It was jointly owned by the churches of the group, Buffalo two-fifths, Bethel two-fifths and Midway one-fifth. The members of the building committee from Buffalo were William D. Wharton, Edward M. Hendrix, Daniel E. Albright, David N. Kirkpatrick and John W. Wharton. Bethel Church was taken out of the group in 1905 and this manse was later sold.

At a congregational meeting March 1, 1914, it was decided to build a manse on Cypress Street, Greensboro. Buffalo and Midway were at this time grouped, and Buffalo agreed to pay three-fifths and Midway two-fifths. It was decided that Buffalo's part of the cost should not exceed \$3,000. The committee elected to have the building erected was J. Al. Rankin, Charles H. McKnight and W. Gilmer Wharton, with Rev. E. Frank Lee, pastor, ex officio a member.

On April 20, 1924, at a congregational meeting it was decided to erect a nine-room brick manse on the southwest corner of the church grounds. Rev. A. P. Dickson had been called for all his time. The manse jointly owned by Buffalo and Midway was sold. This new manse cost \$7,200. The committee elected to have it erected was J. Al. Rankin, William L. Wharton, Dr. W. P. Knight, Mrs. W. Gilmer Wharton and Mrs. A. O. Spoon.

## ECCLESIASTICAL JURISDICTION

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When Buffalo was organized in 1756 it was in the bounds and under the jurisdiction of New Hanover Presbytery, which had been formed from New Castle Presbytery in 1755. Orange Presbytery was formed from New Hanover Presbytery, Virginia, and was organized at Hawfields Church on September 5, 1770, and included in its bounds all the territory of North Carolina and to the south and west, except a small independent Presbytery in South Carolina. It continued to cover all of North Carolina for twenty-five years. The ministers who composed the Presbytery at its organization were Rev. Messrs. Hugh McAden, Henry Patillo, James Creswell, David Caldwell, Joseph Alexander, Hezekiah Balch, and Hezekiah James Balch. There were about forty churches and perhaps 2,000 members. In 1784 the Presbytery of South Carolina, in connection with the Synod of Philadelphia, was formed; and in 1788 the Presbytery of Abingdon, which covered Tennessee and a small part of Virginia, was formed. On November 5, 1788, these three Presbyteries were formed into the Synod of the Carolinas. The organization meeting was held in Centre Church, near Mooresville. Dr. David Caldwell preached the opening sermon and was elected the first moderator.

In 1795 Orange Presbytery was divided and all the territory west of the Yadkin River was organized into Concord Presbytery. In 1812 the southeastern part of Orange Presbytery was cut off and organized into Fayetteville Presbytery. On October 7, 1813, these three Presbyteries were formed into the Synod of North Carolina. The organization meeting was held at Alamance Church, and Dr. James Hall preached the opening sermon, and Dr. R. H. Chapman was elected moderator. On October 7, 1913, at Alamance Church, the Synod celebrated the centennial of its organization.

The higher church court that had jurisdiction over Buffalo when she was organized was the Synod of Philadelphia. The Old Side Synod of Philadelphia and the New Side Synod of New York were united in 1758, and then Buffalo was under the

general supervision of the "United Synod of Philadelphia and New York." "The General Assembly of the Presbyterian Church in the United States of America" was organized in 1788, and Buffalo was under this Assembly for seventy-one years. Mr. David Wharton, a ruling elder in this church, was a commissioner from Orange Presbytery to a meeting of this Assembly in Buffalo, N. Y., in 1854.

On December 4, 1861, the "General Assembly of the Presbyterian Church of the Confederate States of America" was organized in Augusta, Ga. Dr. B. M. Palmer, of New Orleans, preached the opening sermon and was elected moderator. In 1865 the name was changed to the "General Assembly of the Presbyterian Church in the United States," and is generally known as the "Southern Presbyterian Church." Buffalo belongs to this Assembly. Two of our ruling elders have been commissioners to this Assembly: William D. Wharton to the meeting in Dallas, Texas, in 1905, and J. Al. Rankin to the meeting in Bristol, Tenn., in 1912. Of the pastors, Rev. J. C. Alexander was a commissioner in 1864, 1873, 1879 and in 1884; Rev. J. McL. Seabrook in 1901; Rev. J. W. Goodman in 1905, Rev. E. Frank Lee in 1919, and Rev. A. P. Dickson in 1931.

## MODES OF TRAVEL

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Many marvelous changes have taken place, but none greater than in the modes of travel. In the earliest years the people came to church on horseback or walked. There were not horses enough for all, so many had to walk. People walked for several miles to church, and did not seem to mind it. The young ladies would wear their old shoes and carry their Sunday shoes, and just before getting to the church they would stop by the side of the road and make the change. Later after the number of horses had increased nearly everybody came on horseback. The father and mother rode the older horses and carried the small children with them. Sometimes three or four children would ride on the same horse with the parent. The young ladies and boys would ride the more spirited steeds. The highest ambition of every growing lad and lass was to have a horse and saddle of his own.

There were several "upping blocks" on the church yard, and one at every home, so the ladies could mount their horses with ease. These blocks were two or three feet high, with one or more steps. Some of these blocks were sawed from large trees and had the steps cut in the side; others were built of rocks. After the Revolutionary War some of the families came to church in two-horse wagons, but horseback riding was still the usual mode of travel.

The first riding conveyance made was called the "riding chair". These were two wheels on an axle with shafts and a solid seat built on the axle. These were used by the older or more dignified people. Then later, in succession, came gigs, jersey wagons, surreys, carriages and buggies. The ambition of every young man now was to have a horse and buggy. The more pretentious had carriages with drivers in livery.

The young men would get to the church early and stand around and watch the incoming crowd. When the favorite girl of a particular boy came, usually in the carriage with her parents, he would make a bee line to that carriage and escort her to the church door. Young couples never sat together until after

they were married. The Sabbath after a marriage in the community was a great day. It was the custom for the newly married couple to "show out". People would come from far and near to see the couple, dressed in their wedding finery, march up to the church door. It was a day long to be remembered and the subject of much conversation.

The next mode of travel was by automobile, which has come about within the last twenty-five years. The church grounds are now well covered with cars every Sabbath morning.

There has also been a great change in the roads. At first there were bridle paths, then cart-ways and then mud roads. We had dirt or mud roads for a century and a half. We now have hard surfaced roads leading to the church from every direction, even to the farthest parts of the congregation.



## SOCIAL LIFE

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The church was the center of the social life of the community. The people came to church not only to hear a sermon, but to see their friends and kindred. They hung around for some time after the service, greeting each other and getting news from the different sections of the congregation. The boys and girls would slyly glance at each other, and timidly pass a few words, and gradually became better acquainted, and this often ripened into love and resulted in matrimony. The circle of acquaintances was not large, so most of the young people married in the bounds of the congregation. In the early days the members of the congregation all belonged to the same social class, and there was not much difference in their financial standing. It was almost like one big family.

Good neighbors were always ready to assist each other. There were wood choppings, log rollings, house raisings, and corn shuckings. The ladies would come to assist the woman of the house with the cooking. These were all pleasant social gatherings. The ladies had their all-day quilting bees and the men would gather in the evenings for a social hour. There was much social visiting in the early days. Families would often go from one extreme part of the congregation to the other to spend the day or night with friends and relatives.

## TRAINING OF YOUTH

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The young people were carefully taught to be truthful and honest, the two most outstanding marks of good character. The parent would administer a good whipping to the child caught telling a falsehood, and this was also true of breaking any of the other commandments of the decalogue.

The Sabbath was always a quiet day for religious study. The Scriptures were read and explained in the family circle. The catechisms of the church were committed to memory. Dr. Walter L. Lingle says, "Back in those days inability to repeat the Westminster Shorter Catechism was considered a mark of vulgarity." The children in some families looked upon the Sabbath as a long, tiresome day, while in other families it was a day of great interest and sweet fellowship. The general attitude of the parents made the difference with the children.

The Sabbath was strictly observed as a day of rest from all manual labor. Everything that could be done on Saturday in preparation for Sunday was done. When the writer was a boy a new tenant moved to the old farm. Shortly thereafter the sound of an axe was heard one Sabbath morning. Father laid his Bible down and went to that cabin and told that tenant that that was the first time he had ever heard the sound of an axe on that farm on the Sabbath day and he never wanted to hear it again. That tenant remained many years, but always cut his firewood on Saturday.

The children were taught to have a holy reverence for God and for all things sacred; and to believe the teachings of the Bible and to pray. Nat, Bob and Sam were young boys, the oldest not more than ten. It was the greatest pleasure of their young lives to visit Aunt Ruth, a pleasure they were often denied. One Saturday they did want to go to Aunt Ruth's, oh, so badly, but they were afraid to ask their father, who was a man of few words and rather stern. The boys decided to hold a prayer meeting out at the barn. After their earnest prayers one of their number was sent to the house to ask their father, and he readily gave his consent for them to go. This is a true

story and shows how the children were trained to believe in prayer. All three of the boys grew up to be God loving and God fearing men, and all became active ruling elders in the Presbyterian church.

The youth had to be trained in the Scriptures and catechisms in order to join the church. Candidates for church membership were examined as to their knowledge of the doctrines of the church. If the candidate knew the catechism he would have no trouble in standing a satisfactory examination. The applicants who could not give satisfactory answers were put in a special class and given instruction by the pastor until they were able to pass the examination. Now candidates for church membership are not examined on doctrines, but only as to their experimental knowledge of the saving grace of the Lord Jesus Christ.

In speaking of the training of the youth, mention should be made of Dr. Caldwell's school, located at his home, two and a half miles southwest of the church. This school was not local in its influence, for it drew pupils from all over the south, and is said, at one time, to have been the best classical school south of the Potomac. The school was opened shortly after Dr. Caldwell settled here, and was continued until he was over ninety years of age. He not only taught the usual secular branches of learning, but he taught the Bible and the principles of true character. Dr. Caruthers says, "At least fifty ministers of the gospel were educated in whole or in part in his school." This school was a God-send to this section and had a marvelous effect in its educational, cultural and religious influence on the youth of this community.

## REVIVALS AND CAMP MEETINGS

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There were no evangelistic meetings in Buffalo Church until after 1800. As has already been said these people belonged to the Old Side and did not believe in revivals. Early in 1800 the whole southern country experienced the greatest revival in all its history. Dr. T. C. Anderson calls it "the greatest revival of the ages."

In the spring of 1798 Rev. James McGready held a meeting in his church at Gasper, Ky., and there this great revival began. In 1800 the first camp meeting ever held in America was held by Mr. McGready at Gasper. His old friends, Rev. William McGee and Rev. William Hodge, who had been associated with him in some of his meetings in Orange Presbytery, but who had now located in Tennessee, attended this first camp meeting, and brought with them a large number of people from their churches. The meeting was a wonderful success. Multitudes were saved. Many of those who attended returned home and started revivals in their own churches. Almost like wild fire the revival spread over Kentucky and Tennessee, and then eastward through North and South Carolina, and on into Virginia and Georgia.

Rev. William D. Paisley, pastor of Cross Roads Church, had Dr. David Caldwell to assist him in a communion service in August, 1801. Some from the Cross Roads community who had moved west and had attended the McGready meetings there were back on a visit, and were telling their old neighbors at Cross Roads of the wonderful and gracious revivals in the west. At the last service of the communion season a great revival spontaneously began. "Mingled groans, sobs, and cries for mercy arose from every part of the house." This was a novel thing in a Presbyterian church in North Carolina. This began in the afternoon and it was midnight before the congregation could be persuaded to break up and go home. Many were happily converted.

In the following October the usual communion service was held at Hawfields, another church in Mr. Paisley's pastorate. The report of what had taken place at Cross Roads had spread

throughout the churches of Orange Presbytery, and vast crowds came, many in covered wagons, and camped on the church grounds. This was the first camp meeting ever held in North Carolina. The meeting was a marked success.

Shortly after this Dr. Caldwell, with the assistance of Rev. William D. Paisley and others, held a most successful meeting at Alamance Church, and many joined the church. The people in all the country were getting interested and really excited and deeply exercised on the subject of religion. It became the general subject of conversation.

In January, 1802, following the meetings at Hawfields and Alamance, winter time as it was, Dr. Caldwell appointed a meeting at Old Union Church, near Bell's Mill, on Deep River, Randolph County, where he preached occasionally, to which he invited all the ministers of the adjoining counties, and Dr. James Hall, Rev. Joseph D. Kilpatrick and Rev. Lewis F. Wilson, of Iredell County, and Dr. Samuel E. McCorkle, of Rowan County. These came bringing large numbers of their congregations with them. The report of this meeting says there were 2,000 present; hundreds fell prostrate on the ground and cried for mercy, and most of those who came to the meeting were converted.

Later in the same January a camp meeting was held in Iredell County under the leadership of Dr. James Hall. He reported that 4,000 people attended, and that no attempt was made to ascertain the number of converts, but says there were several hundreds.

In March a meeting was held in the lower part of Iredell County, and the number of those who attended was estimated by Dr. Hall to have been from 8,000 to 10,000. Two weeks later another meeting was held in Mecklenburg County. Other meetings were held in constant succession in many parts of the state.

There was great religious excitement in many of these meetings. Often people would fall as in a swoon and lie helpless for 24 hours; others had severe involuntary bodily exercise called the "jerks", during which the body would sway from side to side, and the face would take on all kinds of contortions. All classes and conditions of people, the educated and the ignorant, the rich and the poor, the good and the bad, were affected. Some would fall in a trance, while others were groaning and crying for mercy. More than a hundred in the congregation



would often be affected at the same time. Some who came out of curiosity and to scoff would remain to pray. At times the meeting would continue all night. During the intermissions there would be groups that would assemble in different sections of the woods surrounding the church to pray with and to instruct their friends who were under conviction and seeking to find their Saviour. The writer's mother told him that as a child she had often heard the different groups praying, singing and shouting in the woodland around Alamance Church during the camp meetings there.

Because of the "jerks" and general confusion some of the conservative ministers would not take any part in these meetings at first. Dr. Samuel E. McCorkle, pastor of old Thyatira Church, was one of these. Dr. Caldwell persuaded him to attend the meeting at Bell's Mill. Dr. McCorkle reports his own experience at that meeting. After the second sermon he says, "As if by an electric shock, a large number in every direction, men, women, children, white and black, fell and cried for mercy; while others appeared in every quarter, either praying for the fallen, or exhorting bystanders to repent and believe. This, to me a perfectly new and sudden sight, I viewed with horror; and, in spite of all my previous reasoning on revivals, with some degree of disgust." But before that meeting closed he had changed his mind, and he said, "Surely this must be the work of God, and marvelous in our eyes. . . I can but say, O Lord, as the heavens are higher than the earth, so are thy thoughts above our thoughts, and thy ways above our ways."

The great revival in Ireland more than a century before this had been accompanied with the same kind of "jerks" and bodily exercises. No theologian, or doctor, or scientist has ever satisfactorily explained this strange and marvelous thing.

For more than thirty years after that first meeting at Hawfields, camp meetings were regularly held in most of our churches, with most wonderful and lasting results. Thousands were truly converted and the whole religious atmosphere was thoroughly changed.

Conservative Buffalo could not resist the tide. The first meeting ever held here was during the summer of 1802. Previous to this time members were usually received at the communion seasons. On these occasions there was preaching on



Friday, Saturday, Sunday and Monday, with one or more visiting ministers assisting the pastor. Those who had been properly instructed in the doctrines and wished to join the church were received without any visible emotion. It was all taken as a matter of fact. But from this time a change had taken place in the attitude of this people towards revivals. It is not reported that any marked success attended the first meeting, but a start had been made, and for twenty-five or thirty years camp meetings were held on alternate years at Buffalo and Alamance. People came long distances and camped on these grounds for four or five days, some in tents, some in shacks and some in their wagons. These were times of ingathering and the spiritual life of the community was deepened. No great visible emotion pervaded the meetings here as at Alamance and many other places, but souls were saved and lasting good accomplished. It should be stated in this connection that for more than a year before the first revival service at Buffalo, Mrs. Caldwell and several other ladies of the church had been meeting regularly and praying for a revival. United, earnest and persistent prayers for a revival never fail to bring results. Dr. James Hall says, "I never saw a geometrical proposition demonstrated with more clear evidence."

In his address delivered here in 1868, Dr. Calvin H. Wiley says, "Before the erection of this building there was a stand or pulpit in the grove in front with seats for a large congregation; and among the most deeply impressed memories of my boyhood are the orderly camp meeting scenes of this place. The place was well adapted to such meetings; it was high and dry; there were venerable and umbrageous groves around; and the community was intelligent, sober and devoted to order and decorum. How animated, how sweet, how solemn were those scenes which now I see fresh before my mind; the vast and quiet audiences, hanging on the lips of our noblest gospel messengers, some of whose voices are now attuned to the melody of heaven; the rows of white tents, the low sounds of wrestling prayer from the deep recesses of the old forest, the still night air made vocal with the songs of Zion from many different groups; the prattle of children; the hospitable boards spread for every one who came in the name of Christ; the all-pervading spirit of brotherly kindness seen in every face and felt in every tone."

About 1833 the four Presbyterian churches of Guilford County — Buffalo, Alamance, Greensboro First and Bethel — united in purchasing a plot of twenty acres of ground and in holding a union camp meeting for the county. The lot was located in the woodland just south of the present county home. The trustees were Major Robert Donnell, W. R. D. Lindsay and Rankin Donnell. For a few years large crowds attended these meetings, and a dozen ministers would be present to assist in the services. Interest waned and this camp was discontinued in 1841. At the time this camp began Buffalo discontinued holding camp meetings, but Alamance continued her camp meetings until the War Between the States.

During the pastorates of Dr. Caruthers and Rev. C. K. Caldwell occasional evangelistic meetings were held, often with good results and large ingatherings. In 1831 twenty new members were received and in 1833 twenty-nine joined the church, and in 1847 fifteen united with the church. During the pastorate of Rev. J. C. Alexander a meeting was held regularly every October. It would last for a week, with two sermons per day, and the families carried dinner to the church. It was in 1902, during the pastorate of Mr. Seabrook, that the hours for holding the services were changed to one service during the day and one at night.

At the beginning of the Great Revival those who were under conviction would fall prostrate at their seats or simply cry out for mercy, and the minister or their friends would gather around to pray with them. Later, at Buffalo, the minister would ask those under conviction to retire to the session house, and there the ministers met with them and exhorted and prayed with them while the congregation remained in the church engaged in prayer and song. At a later date it was the custom for the minister to invite those under conviction to come forward and occupy the front seat, and in the presence of the congregation he would give them a word of instruction and pray with them. Now it is the custom for the minister to give the invitation to all who will to come forward and give their hand as a token and pledge that they do now definitely accept Jesus Christ as their personal Saviour.

## PASTORS

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The church was supplied occasionally by missionaries sent out by the Synod of Philadelphia from its organization in 1756 to 1764.

### DR. DAVID CALDWELL

Dr. David Caldwell, first pastor, was born in Lancaster County, Pa., March 22, 1725. He was graduated from the College of New Jersey (now Princeton University) in 1761. He taught school at Cape May one year, and studied theology under the pastor there. In May, 1762, he returned to Princeton where he was employed as a tutor in the college, and there also continued his studies in preparation for the ministry. He was received under the care of New Brunswick Presbytery, New Jersey, September 28, 1762. On August 18, 1763, he was licensed to preach and appointed to supply some small churches in New Jersey. In 1764 he was sent by the Synod of Philadelphia as a missionary to North Carolina, and while here supplied Buffalo and Alamance for a few months. In the spring of 1765 he went to New Jersey to meet with his Presbytery, and carried with him a call for his pastoral services from Buffalo and Alamance Churches. The call appears to have been made out jointly by the two churches. On July 6, 1765, he was ordained by New Brunswick Presbytery and dismissed to New Hanover Presbytery of Virginia, which at that time had jurisdiction over all the territory of North Carolina. Dr. Caldwell is supposed to have come at once after his ordination and to have taken charge of these churches. Buffalo and Alamance were on the frontier, and because of the difficulty of securing visiting ministers for the official service he was not installed as pastor until March 3, 1768. By appointment of the Presbytery Rev. Hugh McAden preached the installation sermon. In 1868 Buffalo celebrated the centennial of the beginning of this pastorate. Dr. Calvin H. Wiley (1819-1887), who had been baptized by Dr. Caldwell, delivered the historical address. Because

of the infirmities incident to old age he relinquished the active pastorate in 1820. He died August 25, 1824, lacking but seven months of being one hundred years of age, and is buried in Buffalo cemetery.

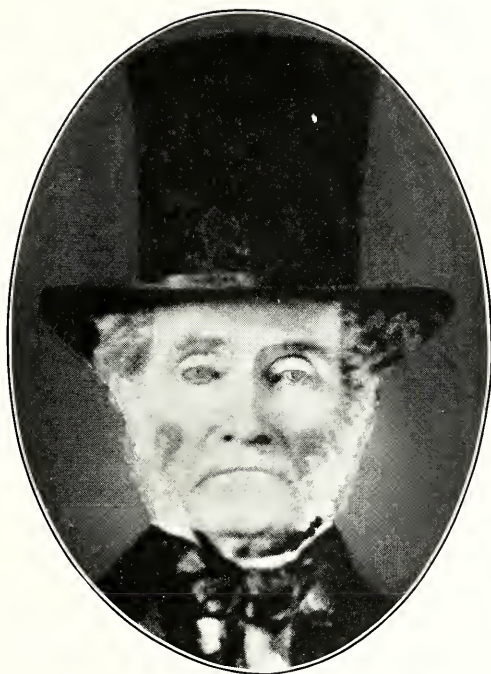
No picture of Dr. Caldwell is now to be had and it is doubtful if he ever had one made; but we have talked with some of the old people who remembered him, and have been told that he was of medium size, well proportioned, erect and wore a full beard.

So much has been written about Dr. Caldwell it is not necessary to give here an extended account of his varied and useful services to this community, to his church and to the state, but this much should be said: He was a strong preacher, a sympathetic pastor, a great patriot, an efficient physician, a successful teacher, a wise counsellor, a real statesman, a marked leader in church and state, loving and loved by his people.

Of his descendants, three sons, five grandsons, eight great-grandsons, and three great-great-grandsons became ministers.

### DR. ELI W. CARUTHERS

Dr. Eli W. Caruthers, the second pastor, was born in Rowan County, N. C., October 26, 1799, and was reared in Thyatira Church. He was educated at Nassau Hall, now Princeton University, from which he graduated in 1817. It is supposed he taught school two years and studied theology under private instructors. In the fall of 1819 he had occasion to pass this way and called to visit Dr. Caldwell. Dr. Caldwell invited him to remain over and preach for him at Alamance the approaching Sabbath. The pastor and people were well pleased with the sermon of young Caruthers, and at Dr. Caldwell's suggestion the churches of Buffalo and Alamance employed him as Dr. Caldwell's assistant. In 1820 Dr. Caldwell retired from the active work and the churches called Dr. Caruthers. The Presbytery ordained and installed him as pastor the fall of that year. He resigned as pastor of Buffalo in the spring of 1846 and gave all his time to Alamance. In 1861 he resigned the pastorate of Alamance, and from that time until his death he was in feeble health.



REV. ELI W. CARUTHERS, D.D.  
1790 - 1865





Dr. Caruthers was a well educated man. The University of North Carolina conferred on him the degree of Doctor of Divinity. He was a man of strong convictions and a good preacher. He never married. For a number of years he lived in Greensboro and taught in the old Greensboro Academy, and then later in the Greensboro High School. In 1847 he moved to Joseph W. Gilmer's two miles southeast of Alamance Church, and taught a select school there. The writer's mother was one of his pupils. After he resigned as pastor of Alamance, he made his home at Fountain B. McLean's, five miles east of Greensboro, and there he died November 11, 1865, and is buried at Alamance. The congregation erected an imposing monument to his memory.

The community and the state owe Dr. Caruthers a profound debt of gratitude for his painstaking investigations and for the records he has left for us. He traveled on horseback over the entire state and carried on an extensive correspondence in his efforts to collect material for his histories. He published three volumes—The Life of Dr. David Caldwell, and two volumes of history of The Old North State—all of which are interesting, and from which we have learned most of what we know about the trying times of our ancestors before, during and just after the Revolutionary War. In fact, we would know very little about Dr. Caldwell's wonderful life and labors but for the published works of Dr. Caruthers.

### REV. CYRUS K. CALDWELL

Rev. Cyrus K. Caldwell, the third pastor, was born in Mecklenburg County, N. C., in 1821. He was the son of Rev. S. C. Caldwell, and the grandson of Dr. David Caldwell. He was educated at Davidson College and Union Theological Seminary, Va. He came to supply Buffalo in January, 1847, and the church called him as pastor, and the Presbytery ordained and installed him December 14, 1847. He married Julia, daughter of ruling elder David Wharton, in 1849. She died within a few months, and in 1855 he married Fannie A. McKinly. He bought the Spruce place, on the south side of North Buffalo Creek, shortly after coming here and it is supposed he lived there. He resigned this pastorate in 1859, and was pastor at Pittsboro, N. C., from 1860 to 1866. In the latter year he moved

to Tennessee and became the pastor of the Denmark Church, which he served until his death March 29, 1876. He is buried at Jackson, Tenn.

### REV. JAMES C. ALEXANDER

Rev. James C. Alexander, the fourth pastor, was born at Fancy Hill, Lincoln County, N. C., October 2, 1831. He was educated at Davidson College, Union Theological Seminary, and Columbia Theological Seminary, graduating from the latter in 1859. He was licensed by Concord Presbytery, and supplied Ramah Church in that Presbytery. In the spring of 1861 he was called by Buffalo and Bethel Churches, and preached his first sermon here the third Sunday of April, 1861. He was ordained and installed pastor of Buffalo July 21, 1861. He spent the remainder of his life in serving this people. Several times he was called to other churches at a larger salary, but his people raised such an emphatic protest against his leaving that he remained with them. He had the rare combination of being both a good preacher and a good pastor. The young people, as well as the older ones, were very fond of him, and he was often invited to their social gatherings. He was a good presbyter, and when there were hard problems to solve his brethren always sought his counsel. He was moderator of the Presbytery twice and of the Synod once. He lived four miles east of Greensboro, and there he died suddenly November 15, 1886, and is buried in Buffalo cemetery.

### REV. R. WATT CULBERTSON

Rev. R. W. Culbertson, the fifth pastor, was born at Woodleaf, Rowan County, N. C., March 26, 1860. He was graduated from Davidson College in 1883, and taught school for two years. He graduated at Union Theological Seminary in 1887. The call for his pastoral services was made out by Buffalo October 2, 1887, and on November 19, he was ordained and installed by a commission of the Presbytery. He was a strong preacher and a tireless worker. The Midway congregation was worked up, the church organized, the church building erected, and the manse at Bessemer built during his short pastorate. In the spring of 1892 he accepted a call to the Hawfields and Cross Roads



REV. CYRUS K. CALDWELL  
1821 - 1876



Churches, and served there until 1906. During his pastorate there Bethany Church was organized. The group was changed, and he was pastor of Cross Roads, Stoney Creek and Greens from 1906 to 1908. He moved to Concord Presbytery and was pastor of Center and Prospect Churches from 1908 to 1915; and of Poplar Tent and Gilwood from 1915 to 1920. He moved to Mecklenburg Presbytery and was pastor of Central Steele Creek and Pleasant Hill Churches from 1920 to 1930. During the latter year he became infirm, having worn himself out by hard work, and made his home with his daughter at Cameron, N. C., where he died in 1932, and is buried in the cemetery at Mooresville, N. C.

### **REV. JOSIAH McL. SEABROOK**

Rev. J. McL. Seabrook, the sixth pastor, was born on James Island, S. C., in 1852. He graduated from Davidson College in 1877, and from Columbia Theological Seminary in 1880; ordained by Lexington Presbytery, Virginia, in 1881; pastor of McDowell and Williamsville Churches, Virginia, 1881-1884; of Seneca and Richland Churches, South Carolina, 1884-1888; and of James Island Church, South Carolina, 1888-1892. Buffalo Church called him July 17, 1892; he accepted and served as pastor until the fall of 1904. He then accepted calls to Gordonsville and Wills Memorial Churches, Virginia, and there he died in 1905. He was the first minister called by Buffalo who was not a young man, just through school. This proved to be a happy pastorate, and he was loved by his people.

### **REV. J. W. GOODMAN**

Rev. J. W. Goodman, the seventh pastor, was born in Rowan County, N. C., December 26, 1867, and was reared in Thyatira Church, in which his father was a ruling elder. He was graduated from Davidson College in 1895, and from Union Theological Seminary in 1898. He was ordained by Orange Presbytery September 29, 1898, and installed pastor of First Church at High Point, which he served until 1900. His second pastorate, 1900-1905, was Hillsboro, Eno and Fairfield Churches. Buffalo, Midway and Bessemer Avenue Churches called him in January, 1905, and he served as pastor here until November, 1911. He

then accepted a call to Hawfields Church, where he served until 1917. He then accepted a call to Antioch Church, Fayetteville Presbytery, where he served until his death February 13, 1924. His body rests in the Thyatira cemetery.

### REV. GEORGE W. OLDHAM

Rev. George W. Oldham, the eighth pastor, was born in Orange County, N. C., November 20, 1879, and is the son of the late Thomas J. Oldham, a ruling elder in Bethlehem Church. He was graduated from the University of North Carolina in 1904, and from Union Theological Seminary in 1912. He was called by Buffalo in April, 1912, and began to supply the church in May. He was ordained September 26, 1912, and installed at Buffalo October 20, 1912. He resigned in July, 1913, and accepted a call to the Yanceyville group of churches, which he served until 1921. His third pastorate, from 1921 to 1926, was at Kenansville, Wilmington Presbytery. His fourth pastorate, from 1926 to the present, is at Hot Springs, Lexington Presbytery, Virginia.

### REV. E. FRANK LEE

Rev. E. Frank Lee, the ninth pastor, was the son of Arthur Lee, and was born in Sampson County, N. C., in 1878, and was reared in the Methodist Episcopal Church. He was educated at Trinity College (now Duke University) and Union Theological Seminary, New York, from which he graduated in 1905. He united with the Northern Presbyterian Church and preached for a few years in and near New York City. He next accepted a call to a church in Birmingham, Ala. In November, 1913, he was called to Buffalo and remained pastor here until July, 1923. He then resigned, and in 1924 he united with the North Carolina Conference of the Methodist Episcopal Church, South. In that denomination he served as pastor of the Beaufort church two years, two years at Kinston, one year at Hay Street Methodist Church, Fayetteville, and had been assigned to Calvary Church in Durham, where he died June 7, 1930. He was very energetic, and during the ten years of his pastorate there were added to this church 211 new members.





REV. JAMES C. ALEXANDER  
1831 - 1886



**REV. A. P. DICKSON**

Rev. A. P. Dickson, the tenth pastor, was born at Raeford, N. C., September 5, 1886, and is the son of the late Dr. A. P. Dickson, a ruling elder in the Raeford church. He graduated from Davidson College in 1909, and from Union Theological Seminary, Virginia, in 1915. His first pastorate, from 1915 to 1919, was at Williamsville, Va. His second pastorate, from 1919 to 1924, was at Franklin, W. Va. In May, 1924, he was called by the Buffalo congregation, and his first service here was on July 13, and he was installed pastor November 30, 1924. Over 200 have been added to the church in the nine years of his pastorate here.

May the dear old church long continue to prosper under his leadership.

## SALARIES OF PASTORS

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When Dr. David Caldwell was called in 1764 he was promised a salary of \$100 per year for half of his time. Alamance Church promised a like sum for the other half of his time. If not convenient to pay cash the subscribers were permitted to pay in produce from their farms. This promised salary may have been increased later. We have no records.

When Dr. Eli W. Caruthers came in 1819, first as an assistant to Dr. Caldwell and later as pastor, he was promised \$250 per year for half of his time, Buffalo being still grouped with Alamance. The congregation had some trouble in raising the salary, and at the annual congregational meeting December 29, 1829, it was decided to establish pew rent, and a committee consisting of Daniel Gillespie, Col. James Denny and John Hanner, was appointed to fix the price of each of the seventy pews, and to sell them to the members of the congregation. One of the most interesting items in the old records is the map of the pews, the name of the person who rented each one and the price paid. The front pews were rented at six dollars per year, the price of the second pew was twenty-five cents less, and the price continued to diminish by twenty-five cents all the way back to near the rear and there they diminished fifty cents per pew. The back seat was only one dollar per year. At the congregational meeting in December, 1830, John Hanner, trustee, reported the salary paid in full and a small balance in the treasury. The next year the pew rent was not collected in full and a balance was due the pastor, and four collectors were appointed. They succeeded for three years, but in 1835 they failed to collect enough to pay the promised salary. A committee consisting of Joseph Kirkpatrick, Adam Scott and William Donnell, Sr., was appointed to confer with Dr. Caruthers and see if he would not agree to a reduction in salary to \$200, or "take the vacant pews at whatever he could get out of them." A reduction of salary was agreed to. This plan of pew rent appears to have continued in operation until Dr. Caruthers resigned in 1846.

In January, 1847, Rev. Cyrus K. Caldwell was called at a salary of \$200 per year, to be paid semi-annually; Bethel now being grouped with Buffalo. In 1856 the salary was increased to \$300, and this continued until his resignation in 1859.

In the spring of 1861 Rev. J. C. Alexander was called at a salary of \$400 per year. In 1863, during the War Between the States, confederate money was cheap, and the congregation supplemented the salary by giving their pastor two barrels of flour and seventy-five bushels of corn. In 1864 they gave him an extra purse of \$137. At the annual congregational meeting, December, 1870, it was decided to pay the pastor's salary quarterly instead of semi-annually. In December, 1879, the congregation asked the pastor to reduce the salary to \$350, and passed a resolution deploring the fact that because of the financial depression they were compelled to ask their beloved pastor for a reduction in the promised salary. In two years time they were able to go back to \$400, and this continued until his death in 1886.

In the fall of 1887 Rev. R. W. Culbertson was called at a salary of \$375 for half of his time, Buffalo being still grouped with Bethel. In 1890 the manse at Bessemer was built and the salary reduced to \$325. This continued until his resignation in 1892.

Rev. J. McL. Seabrook was called in 1892 at a salary of \$350, Buffalo being still grouped with Bethel and Midway. In 1898 the salary was increased to \$375 on condition that Buffalo should get preaching on the fifth Sabbaths, and this continued until his resignation in 1904.

Rev. J. W. Goodman was called in 1905 at a salary of \$425 for half his time, Buffalo being grouped with Midway and Bessemer Avenue. In 1908 the salary was increased to \$475, and in 1910 to \$575, and this continued until his resignation in 1911.

Rev. George W. Oldham was called at a salary of \$550 for half of his time, and this continued until his resignation.

Rev. E. Frank Lee was called in 1913 at a salary of \$975, Buffalo being now grouped with Midway, and was to have three Sabbaths per month. When Mr. Lee was called it was agreed to pay the salary monthly instead of quarterly. In 1917 the salary was increased to \$1,100.00, in 1919 to \$1,500, and in 1920 to \$2,000.00

Rev. A. P. Dickson was called in 1924 for all his time at a salary of \$2,400.00 and the use of the manse.

## RULING ELDERS

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There are no records in existence from the organization in 1756 to 1773. At a meeting of the session in 1773 John Anderson, John Chambers, William Gowdy and Alexander McKnight were present. From information obtained from other sources we add the names of Adam Mitchell, George Rankin and Robert Rankin as having served before 1773.

Adam Mitchell settled here in 1753. He lived just west of the church. Rev. J. C. Alexander wrote a short sketch of the church and gave tradition as the authority that Adam Mitchell was a ruling elder. There is additional evidence. When Rev. Hugh McAden was sent out as a missionary from Pennsylvania in 1755, to visit the frontier, he stopped at Adam Mitchell's, and preached at his home on the Sabbath, and again on the following Tuesday. This would indicate that Adam Mitchell was one of the most active religious leaders of the settlement. Furthermore, the church was built on his land several years before the deed was made for the church lot. When the church was organized the next year after the visit of Mr. McAden it is natural to suppose that Adam Mitchell would have been elected one of the first elders. He died before the first sessional minute of 1773. For many years his descendants were active workers in the church, and some of them down to the seventh generation are still with us.

Robert Rankin is another whom Rev. J. C. Alexander said tradition listed as one of the first elders. He settled here in 1753, a mile or two north of the church. Rev. Hugh McAden spent several days at the home of Robert Rankin while here in 1755, and when he started westward to Mecklenburg County Mr. Rankin accompanied him part of the way. We infer from this that Robert Rankin was an outstanding religious man of the community, and he must have been elected one of the first elders when the church was organized. He died before the first date in the minute book. For a number of years his descendants were active in this church; but all of the name have now moved to the west.



George Rankin is another that Rev. J. C. Alexander gives as one of the early ruling elders by the authority of tradition. He was a son of ruling elder Robert Rankin, Sr. George Rankin died in 1761, leaving two sons, John and Robert. Robert later became a ruling elder in this church and John became a minister.

John Anderson was present in 1773 and was clerk of the session. Dr. Caruthers refers to him at the time of the Guilford Battle, 1781, as having long been a ruling elder in Buffalo Church. He was a son of William Anderson, who settled here in 1758, and his descendants were for many years active in the church. John Anderson died in 1794 and the Anderson families have all moved to the west.

Alexander McKnight was present in 1773. He was a brother of John McKnight, one of the first trustees. He came to North Carolina in 1759 and located on a farm his brother had secured for him on the north side of Buffalo Creek, nine miles east of the church. In 1765 he sold this place to John Rankin, and located on the headwaters of North Buffalo, three miles west of the church. He is supposed to have built the first grist mill there. The site of the old dam may still be seen. He died in 1774, leaving two children, Robert and Jean.

John Chambers (1720-1806) was present in 1773. We do not know just when he located here. In 1773 he bought a farm two miles north of the church, where he located. He died in 1806, leaving two daughters, Agnes and Jane. A large number of his descendants are still active in this church, among the number are three of the present ruling elders.

William Gowdy was present in 1773. He had located on the Reedy Fork some years before this date, and was active and influential in his church, and in county and state affairs. He died in 1786, leaving seven children.

The next minute on record in which the names of the elders are given is in 1779. The members of the session at that time were John Anderson, John Chambers, William Gowdy, James Denny, Arthur Forbis, Robert Rankin, James Brown, Samuel Bell and William Scott. The records of Anderson, Chambers and Gowdy have already been given. We now take up the others name by name.

James Denny bought 640 acres just east of the church in 1763 and located there. He died in 1790. His descendants have been active in this church down to the present. One son, George, three great-grandsons, Eli and George A. Denny and William D. Wharton, and three great-great-grandsons, George Washington Denny, John W. Wharton and Howard L. Cannon, were ruling elders; and one great-great-grandson, William Gilmer Wharton, and one great-great-great-grandson, William L. Wharton, are now ruling elders.

Arthur Forbis married Lydia Rankin, widow of ruling elder George, in 1764, and located on Hunting Creek. He died in 1789, leaving four daughters.

Robert Rankin was the son of ruling elder George Rankin, a stepson of ruling elder Arthur Forbis, and a grandson of ruling elder Robert Rankin, Sr. He lived one mile west of the church.

James Brown was the son of Samuel, who located on the Buffalo in 1759. James located on the Reedy Fork where the old county line between Orange and Rowan crosses, in 1772. He was a justice of the peace, and a useful citizen. He moved to Tennessee after the Revolutionary War.

Samuel Bell located on the Reedy Fork in 1762, coming here from Caswell County. He died in 1780, and his sons and daughters and their families moved to Tennessee in 1797.

William Scott was the son of Samuel, Sr. His father located here in 1753, but later returned to Pennsylvania. William returned to North Carolina in 1770 and located two miles north of the church on a farm given him by his father. One son, Adam Scott; one grandson, Dr. William D. Scott; and one great-grandson, John W. Wharton, were ruling elders in this church; and one great-great-grandson, William L. Wharton, is now a ruling elder. William Scott died in 1801.

We have no records from 1779 to 1833. From other sources of information we fill in here the names of Thomas Donnell, Sr., William Donnell, George Denny, Major John Donnell, Latham Donnell, John Cunningham, Samuel Rankin and George Rankin.

Thomas Donnell, Sr., was one of the wealthiest and most influential members of the Nottingham Colony that located here

in 1753. He lived on the north side of North Buffalo Creek some four miles east of the church. His grandson, William Donnell (1796-1860), in writing a sketch of his grandfather for his own family, says Thomas Donnell, Sr., was a ruling elder in this church. That is good authority for entering his name here. Two of his sons, Major John and Latham; one grandson, George Denny; four of his great-grandsons, Eli and George A. Denny, Thomas B. Donnell and William D. Wharton; three great-great-grandsons, John W. Wharton, George W. Denny, Howard L. Cannon, were later ruling elders here; and one great-great-grandson, William Gilmer Wharton, and one great-great-grandson, William L. Wharton, are now ruling elders. He died in 1795. His descendants have been active in the church right down to the present; however, the name is no longer on the church roll. Many of the Donnells moved west.

William Donnell was the oldest son of Robert, the second. He married Mary, the daughter of ruling elder Samuel Bell, in 1773. He moved to Tennessee in 1797, and died in 1798. His son, Robert, became a distinguished minister in the Cumberland Presbyterian Church. The sketch of Rev. Robert states that his father was a ruling elder in Buffalo Church.

George Denny (1745-1816) was the son of ruling elder James, Sr. He married Hannah, daughter of ruling elder Thomas Donnell, Sr. Two of his grandsons, Eli and George A. Denny, and a great-grandson, G. Wash. Denny, were ruling elders here.

Major John Donnell (1748-1822) was a son of ruling elder Thomas Donnell, Sr. Dr. Caruthers in a letter to the pension bureau in Washington, D. C., states that Major Donnell was a ruling elder at Buffalo. He lived on the north side of North Buffalo Creek at the Thomas Rankin place. Five of his descendants have been ruling elders in this church, and dozens have been ruling elders in other churches. At least seven of his descendants have become Presbyterian ministers, one of whom is the writer.

Latham Donnell was the son of ruling elder Thomas Donnell, Sr. He married Mrs. Charlotte Mitchell Erwin, and lived some three miles east of the church. He died in 1828, leaving no heirs.

John Cunningham (1765-1821) was the son of John Cunningham, Sr., who settled on the Reedy Fork in 1753. He married first Margaret, daughter of James Donnell, and second Mrs. Mary Mitchell McMurray, widow of John, and daughter of Adam Mitchell, Jr. He is listed by Rev. J. C. Alexander as a ruling elder at Buffalo. He and a number of his descendants are buried here in the church cemetery.

Samuel Rankin (1769-1818) was the son of John, who came from Delaware in 1765 and located on the north bank of Buffalo Creek, nine miles east of the church. Samuel married Mary, daughter of ruling elder William Scott, in 1800, and located two or three miles north of the church. Rev. J. C. Alexander lists him as a ruling elder in this church, and at least a dozen of his descendants have been ruling elders in other churches.

George Rankin was the son of ruling elder Robert Rankin, Jr. He is put down as a ruling elder in this church by Rev. J. C. Alexander. His first wife was Nancy, daughter of Col. Daniel Gillespie, and his second wife was Anne, daughter of James McMurray. In 1832 he sold his farm just west of the church and moved to Pulaski County, Arkansas.

This brings us down to 1833, and from this date we have in the records the names of all the elders. Those serving in 1833 were Daniel Donnell, Daniel Gillespie, Adam Scott, Robert Donnell, Thomas Donnell, Samuel Donnell and Joseph Denny. The dates of their ordination are not given.

Daniel Donnell (1755-1835) was the son of Robert Donnell, the second. He lived east of the church on the north side of North Buffalo. Many of his descendants are still in the county, and some are members of Buffalo. His grandson, Robert Donnell, went to Missouri and became very wealthy.

Daniel Gillespie (1766-1833) was the son of Col. John Gillespie of Revolutionary fame. He lived at what was later known as the John C. Cannon place, on the north side of North Buffalo, four miles east of the church. The Neely families of Pleasant Garden are his great-grandchildren, but most of his descendants went to Tennessee.

Adam Scott (1772-1835) was the son of ruling elder William Scott. He lived three miles north of the church. One son, Dr.

William D. Scott, became a ruling elder, and one grandson, Rev. Dr. William T. Hall, became a prominent Presbyterian minister.

Major Robert Donnell (1766-1847) was the son of Robert Donnell, the second. He was a brother of ruling elders William and Daniel Donnell. He was an active and influential church worker. Many of his descendants are in the county.

Thomas Donnell (1777-1845) was the son of James Donnell, Sr., who came here in 1760. He married Nancy, daughter of John Rankin. One son, Harper, became a ruling elder.

Samuel Donnell (1783-1845) was a son of James Donnell, Sr., and a brother of Thomas. He married Anne, daughter of William Rankin, and one son, Emsley, became a ruling elder.

Joseph Denny, the son of Walter, was born in Ireland in 1757, came to North Carolina with his father in 1770, and located between Reedy Fork and Haw River. When the Haw River church went down he moved his membership to Buffalo. He married Sarah, daughter of Alexander Gray, Sr., but left no heirs. He died in 1837.

On April 14, 1833, two additional elders were ordained, Joseph A. McLean and Dr. William D. Scott.

Joseph Addison McLean was the son of Col. Samuel, and the grandson of Moses McLean. In 1847 he was dismissed to Greensboro.

Dr. William D. Scott (1797-1843) was the son of ruling elder Adam, and grandson of ruling elder William Scott, Sr. He married Margaret, daughter of ruling elder Samuel Rankin. One son, J. W. Scott, became a ruling elder in the First Presbyterian Church of Greensboro.

On July 27, 1845, four more elders were ordained, Eli Denny, Samuel H. Denny, Emsley Donnell and Robert H. Gillespie.

Eli Denny (1804-1876) was the son of Thomas and Hannah Rankin Denny, grandson of ruling elder George, and a great-grandson of ruling elders James Denny, Sr., and Thomas Donnell, Sr. In 1847 he moved to High Point, and became a ruling elder there when that church was organized in 1859. His son,



Washington C. Denny, was a ruling elder at High Point and later in the Westminster Church, Greensboro.

Samuel H. Denny (1800-1883) was the son of William and Jane Gray Denny. He lived two miles northwest of McLeansville. His son, Alexander Calvin Denny, was a ruling elder in Bethel Presbyterian Church.

Emsley Donnell (1807-1860) was the only child of ruling elder Samuel E. and Anne Rankin Donnell. He married Jane, daughter of Major Robert Donnell. Some of his descendants are living in Greensboro and others in Orange and Durham Counties.

Robert H. Gillespie was the son of Robert and Nancy Hanner Gillespie, and the grandson of Col. Daniel Gillespie of Revolutionary War fame. He married Eliza M., daughter of David Gorrell. In 1850 he was dismissed to a Presbyterian Church in McNairy County, Tennessee.

On July 2, 1848, four additional elders were ordained: Harper Donnell, Samuel Hatrik, David B. Houston and David Wharton.

Harper Donnell (1809-1871) was the son of ruling elder Thomas and Nancy Rankin Donnell. He lived near the old Bud Rankin mill on North Buffalo. Some of his descendants are still with us. One grandson, James H. Donnell, is a ruling elder in the Thomasville Presbyterian Church, and another, Walter A. Aydelette, is a ruling elder in the Bessemer Church.

Samuel Hatrik (1803-1861) was the son of Robert and Rachel Denny Hatrik. He married first Lucinda, daughter of Evans Wharton, and second Sarah, daughter of John Schoolfield. He lived on the hill near the old Robert Wilson mill on South Buffalo. A grandson, Charles A. Scott, is an active officer in the Graham Presbyterian Church.

David B. Houston was the son of Levi and Anne Boyd Houston, who had moved their membership from Alamance to Buffalo in 1833. He was engaged to be married when he was accidentally killed at a saw mill in 1856.

David Wharton (1803-1902) was the son of ruling elder Elisha Wharton of Bethel Church. He married first Elizabeth,





DAVID WHARTON, *Ruling Elder 54 Years*  
1803 - 1902



daughter of ruling elder Major John Donnell, and second Rachel D., daughter of William Donnell. One son, William D., and two grandsons, W. Gilmer Wharton and Howard L. Cannon, were ruling elders here, and another son, Capt. John E., was ruling elder in Sherman, Texas. Many of his descendants are still with us.

On September 1, 1861, three more elders were ordained: John C. Cannon, George A. Denny and Thomas B. Donnell.

John C. Cannon (1833-1908) was the son of Ibson and Martha Rankin Cannon, of Cabarrus County. His grandparents and great-grandparents on his mother's side were members of this church. He was a great-great-grandson of John Chambers, for whom he was named. He married Mary Ellen, daughter of ruling elder David Wharton. One son, Howard L., was an elder in this church.

George A. Denny (1824-1901) was the brother of ruling elder Eli Denny. He married Asenith, daughter of David Wiley, of Alamance Church, a sister of Dr. Calvin H. Wiley. One son, George Washington Denny, was a ruling elder here.

Thomas B. Donnell (1824-1905) was the son of William, grandson of Andrew, and great-grandson of ruling elder Thomas Donnell, Sr. He married Martha, daughter of Andrew Wilson, Jr., in 1857, and lived two miles northwest of McLeansville. One of his daughters, Mrs. J. Al. Rankin, is now a member here. He is the man who, when he built his new home, had a pocket built in the wall near the fireplace for his Bible, so it would always be at hand for family worship.

Daniel D. Gillespie was ordained on October 16, 1881. He was a son of Robert and Nancy Hanner Gillespie, and a grandson of Col. Daniel Gillespie. He married Caroline, daughter of Allen and Polly Woodburn, of Alamance Church. In 1887 he was dismissed to Westminster Church, Greensboro. One son, Rev. E. Eugene Gillespie, D.D., is a Presbyterian minister.

On December 21, 1890, three additional elders were ordained: Daniel E. Albright, William Newton Sikes and William D. Wharton.

Daniel E. Albright (1830-1917) was the son of Jacob and grandson of Daniel Albright. He lived on the road to Guilford

College. One son, Lonnie G., is now a deacon. He married first Julia W., daughter of Joseph and Docie Kirkpatrick, in 1852, and second Jennie Purvis, of Virginia, in 1870.

William Newton Sikes (1840-1891) was the son of Willis Sikes, and was reared in the Bethel Church community. He married Cornelia, daughter of William A. and Margaret Wiley Paisley. He moved to the Buffalo community in 1883, locating on the John Carson Rankin place, two miles east of the church. One son, Rev. William Marion Sikes, D.D., is a Presbyterian minister, and another son, Luther E. Sikes, is a ruling elder here.

William D. Wharton (1840-1907) was the son of ruling elder David Wharton, and lived at his father's home place. He married first Mary Eliza, daughter of Col. Newton and Eleonora McMurray Wharton, and second Jennie S., daughter of James R. and Nancy Smith Gilmer. One of his sons, William Gilmer, is a ruling elder here; another son, Rev. Charles N., was a Presbyterian minister, and another son, Dr. Lacy D., was a ruling elder at Smithfield, N. C.

On December 5, 1897, two more elders were ordained: George W. Denny and James M. Hendrix.

George W. Denny is the son of George A. Denny. His line is given under that of his father. He married Margaret Johnson, of Reidsville, N. C. In 1901 he was dismissed to the First Church, Greensboro. He is now living in High Point, N. C., and is serving as a ruling elder there.

James M. Hendrix is the son of John L., who was a deacon here. He married Annie, daughter of James and Minerva Wharton Paisley. In 1901 he was dismissed to the First Church, Greensboro, and is serving as a ruling elder there.

On August 3, 1902, Howard L. Cannon, J. Alexander Rankin and John W. Wharton were ordained to the eldership.

Howard L. Cannon is the son of ruling elder John C. Cannon. On his mother's side is a grandson of ruling elder David Wharton, great-grandson of Major John Donnell and a great-great-grandson of ruling elders James Denny, Sr., and Thomas Donnell, Sr. In 1909 he was dismissed to Midway Presbyterian Church.

Jefferson Alexander Rankin was the son of Moses M. and Caroline Hanner Rankin, the grandson of Thomas and Patsy McQuiston Rankin, the great-grandson of William and Jane Chambers Rankin, and the great-great-grandson of ruling elder John Chambers. He married Leila, daughter of ruling elder Thomas B. Donnell. He died in 1933.

John W. Wharton (1851-1929) was the son of Thomas Green and Malvina Donnell Wharton, of the Brick Church section, a grandson of John, and a great-grandson of Elisha, a ruling elder in Bethel Church; and on his mother's side he is a great-grandson of ruling elders William Scott and Major John Donnell, and a great-great-grandson of ruling elders James Denny, Sr., and Thomas Donnell, Sr. He married Sarah McNairy, daughter of J. D. Webb McNairy. One son, William L., is a ruling elder, and another son, Carl L., is a deacon here.

On September 6, 1908, Rufus Webster Wilson was ordained. His father, Robert, and his grandfather, Andrew, were ruling elders at Bethel, and his great-grandfather, Robert, and his great-great-grandfather, Andrew, were members of Buffalo. He was a great-great-grandson of ruling elder George Denny, and great-great-great-grandson of ruling elders James Denny, John Chambers and Thomas Donnell. He married Cora, daughter of Andrew M. and Amanda Denny Gamble. In 1923 he and family were dismissed to the First Church, Greensboro, N. C.

On April 4, 1909, E. Henry Flagg and Charles H. Fields were ordained.

E. Henry Flagge came to us from southern Illinois in 1906. He was dismissed to Brooks Alta, Canada, in 1911.

Charles H. Fields is the son of Harrison and Catherine Coble Fields. He is a great-grandson of Thomas Rankin, a ruling elder in Alamance Church, a great-great-great-grandson of ruling elder John Chambers. He married Nina, daughter of ruling elder Daniel E. Albright.

On May 23, 1914, T. N. Sellers and William Gilmer Wharton were ordained.

T. N. Sellers came to us from Culpepper, Va., in 1909. In 1917 he was dismissed back to his home church.

William Gilmer Wharton is the son of William D. and Jennie Gilmer Wharton. His line is given under that of his father, except on his mother's side he is a great-great-great-grandson of John Chambers. He married Annie, daughter of John E. and Mary Rankin McKnight.

On May 1, 1921, three more elders were ordained: James F. Doggett, W. Vance Trollinger and William L. Wharton.

James F. Doggett is the son of John and Mary Ann Cobb Doggett, who moved to this community in 1868. He married Nannie Dalton.

W. Vance Trollinger (1879-1931) came to us from Greenville, S. C., and is buried here.

William L. Wharton is the son of John W. and Sarah McNairy Wharton. His line is given under that of his father. He married Rosa, daughter of Harrison and Catherine Coble Fields.

On December 19, 1926, Thomas A. McKnight, Luther E. Sikes and Milton C. Foust were ordained to the eldership.

Thomas A. McKnight is the son of John E. and Mary Rankin McKnight, and on his father's side he is the grandson of William and Elizabeth Albright McKnight, the great-grandson of William and Mary Cummins McKnight, and the great-great-grandson of John McKnight, Sr. On his mother's side he is a great-great-great-grandson of John Chambers. He married Mary Annie, daughter of John W. and Mary Scoggins Evans.

Luther E. Sikes is the son of ruling elder William Newton and Cornelia Paisley Sikes and the grandson of Willis Sikes; on his mother's side he is a great-great-great-grandson of William Paisley, Sr.

Milton C. Foust is the son of Robert B. Foust, of the Mount Hope section. He married Jessie, daughter of Charles A. and Maggie Denny McNeely, and located in our midst.



The following is a list of the stated clerks of the session, so far as their names appear:

|                           |           |
|---------------------------|-----------|
| John Anderson .....       | 1773-1794 |
| Joseph A. McLean .....    | 1835-1847 |
| Eli Denny .....           | 1847-1848 |
| David Wharton .....       | 1848-1891 |
| William D. Wharton .....  | 1891-1907 |
| J. Al. Rankin .....       | 1907-1923 |
| Charles H. Fields .....   | 1923-1923 |
| W. Vance Trollinger ..... | 1923-1929 |
| William L. Wharton .....  | 1929-     |

## DEACONS

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There were no deacons until 1850. In fact, it was not the practice of the Presbyterian Church generally to have deacons until about that date. From the earliest records it appears there were four trustees who did the collecting of the salary and attended to the temporal affairs of the church. In 1830 when pew rent was adopted as a plan for raising the salary the four trustees resigned, and one trustee, John Hanner, was appointed to collect the pew rent and to handle the business of the congregation. At the congregational meeting, December 31, 1831, it appears from the report of the trustee that many of those who had rented pews had failed to pay, and four collectors were appointed: Samuel Hatrick for the southwest district, Samuel Donnell for the northwest district, John Calvin McLean for the northeast district, and Harper Donnell for the southeast district. These were to collect the pew rent and pay it over to the trustee, who was to settle with the pastor. Other collectors whose names appear from time to time were Samuel M. Kerr, George Donnell, John G. Efland, Fountain B. McLean, Donnell Scott, Moses M. Rankin, John C. Cannon and Albert Rankin.

In 1832 John Hanner resigned and Major Robert Donnell was elected trustee. Major Donnell died in 1847, and Samuel Hatrick was elected trustee. In 1850 Samuel Hatrick resigned, and Robert C. Donnell was elected trustee. In 1855 Robert C. Donnell resigned, and Samuel Denny was elected trustee. In 1862 he resigned, and Samuel D. McLean was elected trustee. He served until the office was abolished in 1881, and the deacons were requested to elect their own chairman and treasurer.

In 1850 four deacons were ordained as collectors: Thomas B. Donnell, John Carson Rankin, Col. William Denny and Robert C. Caldwell.

Thomas B. Donnell was ordained a ruling elder in 1861.

John Carson Rankin was the son of ruling elder Joseph Rankin, of Alamance Church, and grandson of John and Hannah

Carson Rankin, of Buffalo Church, and grandfather of Mrs. Jessie Rankin Smith, of High Point. He was dismissed to High Point Presbyterian Church in 1867. He married Betsy A., daughter of Thomas and Hannah Rankin Denny, and ruling elder William Thomas Rankin, of High Point, was his son.

Col. William Denny (1800-1860) was the son of William and the grandson of ruling elder James Denny, Sr. He married Jane, daughter of Col. William and Jane McAdoo Ryan, and lived some five miles north of the church. Their grandson, Prof. Julius Weatherly, was a ruling elder in the church at Jamestown, N. C.

Robert C. Caldwell was the youngest son of Rev. Dr. David Caldwell. He left no living heirs.

In 1865 William D. Wharton and Samuel D. McLean were ordained.

William D. Wharton became a ruling elder in 1890.

Samuel D. McLean was the son of Fountain B. and Hannah Donnell McLean, grandson of Col. Samuel, and great-grandson of Moses McLean. He married Mary D., daughter of Thomas and Eveline Brower Dick, in 1855, but left no heir. In 1885 he was dismissed to the First Church, Greensboro.

On June 17, 1867, Daniel D. Gillespie and Daniel E. Albright were ordained.

Daniel D. Gillespie became a ruling elder in 1881.

Daniel E. Albright became a ruling elder in 1890.

On June 18, 1882, the following were ordained: William Alvin Donnell, David N. Kirkpatrick and John L. Hendrix.

William Alvin Donnell was the son of James and Nancy Scott Donnell, grandson of William Scott and Major John Donnell, and great-grandson of Thomas Donnell, Sr., and James Denny, Sr. He left no heir.

David N. Kirkpatrick was the son of Joseph and Docie Mitchell Kirkpatrick, grandson of Samuel Mitchell and of John McMurray, great-grandson of Adam Mitchell, Jr., and great-great-grandson of Adam Mitchell, Sr. He married Susan Bain, of Orange County, and was dismissed to the First Church, Greensboro, in 1891.

John L. Hendrix was the son of Edward Hendrix, of Pleasant Garden. He married Mattie, daughter of Marcellus Jordan, and of their sons, W. Julian and James M. became deacons.

On May 3, 1891, James M. Hendrix, G. Washington Denny, J. Alexander Rankin, John W. Wharton and Albert C. Rankin were ordained.

James M. Hendrix was elected an elder in 1897.

George Washington Denny was elected an elder in 1897.

J. Al. Rankin was elected an elder in 1902.

John W. Wharton was elected an elder in 1902.

Albert C. Rankin (1860-1929) was the son of Albert and Polly McMurray Rankin, grandson of Thomas and Patsy McQuiston Rankin, of Alamance Church, great-grandson of William and Jane Chambers Rankin, of Buffalo, and great-great-grandson of John Chambers. He was dismissed to Pleasant Garden church in 1915.

On July 31, 1898, three more deacons were ordained: James William Alexander, James A. May, and Charles H. Fields.

James William Alexander was the son of Rev. James C. Alexander. He married Fannie Plowden, of Greenwood, S. C. He died in 1931.

James A. May was raised in the county and joined Buffalo in 1891. His wife was Annie D. Johnston. In 1924 he and family were dismissed to the Presbyterian Church at Burkeville, Va.

Charles H. Fields was elected an elder in 1909.

On December 3, 1905, John S. McKnight, William L. Wharton and Luther E. Sikes were ordained.

John S. McKnight is the son of John E. and Mary Rankin McKnight, grandson of William and Elizabeth Albright McKnight, great-grandson of William and Mary Cummins McKnight, and great-great-grandson of John McKnight, Sr. He was dismissed to the Presbyterian Church at Shelby, N. C., in 1915.

William L. Wharton was elected an elder in 1921.

Luther E. Sikes was elected an elder in 1926.

On May 23, 1914, Dr. William P. Knight and Thomas A. McKnight were ordained.

Dr. William P. Knight is the son of Pinkney Knight, of Rockingham County. He married Nellie, daughter of W. Julian and Mollie Cannon Hendrix, and is now serving as a deacon.

Thomas A. McKnight was elected an elder in 1926.

On June 3, 1917, H. A. Barnes and W. Julian Hendrix were ordained.

H. A. Barnes is the son of James A. and Ida Lane Barnes. He joined Buffalo in 1915. He married Euphemia Dail. He is now serving as deacon.

W. Julian Hendrix was the son of John L. and Mattie Jordan Hendrix. He married Mollie, daughter of John C. and Mary E. Wharton Cannon. Until his death in 1931 he served as a deacon.

On May 4, 1919, J. Iva Medearis, W. Vance Trollinger, Leighton W. McFarland and R. H. Armfield were ordained.

J. Iva Medearis came to us from the Methodist Episcopal Church at Summerfield. He is the son of Francis M. and Emma Hoskins Medearis, and the grandson of John and Nancy Jones Medearis, and on his mother's side of John A. and Lydia Johnson Hoskins. He married Hattie E., daughter of William D. and Jennie Gilmer Wharton, and is still serving as a deacon.

W. Vance Trollinger was elected as elder in 1921.

Leighton W. McFarland came to us from the Church of the Covenant, Fayetteville Presbytery, in 1916. He is the son of John A. and Catherine McArthur McFarland, and married Myrtle Clemmons. He is now serving as a deacon.

R. H. Armfield joined with us in 1916, and later joined the Baptist Church at White Oak.

On December 19, 1926, Lonnie G. Albright, Joseph S. Phipps, J. Herman Kellam, Carl L. Wharton, Charles A. Schoolfield and Luther J. Blackwood were ordained to the diaconate.

Lonnie G. Albright is a son of ruling elder Daniel E. Albright, grandson of Jacob Albright, and a great-grandson of Daniel Albright. He married Eula Ballinger in 1920.

Joseph S. Phipps is a son of Robert S. and Mary Anna Gilmer Phipps, of Alamance Church. On his mother's side he is a great-great-grandson of William Gilmer, Sr., and a great-great-great-grandson of John McLean, Sr.

J. Hermon Kellam was the son of Julius. His father died when he was a child. He married Maggie, daughter of William and Fannie Norman Souther. Mr. Kellam died in 1933.

Carl L. Wharton is the son of ruling elder John W. Wharton, and a great-great-grandson of Elisha Wharton, a ruling elder in Bethel Church; and on his grandmother Wharton's side he is a great-great-grandson of William Scott, and a great-great-great-grandson of James Denny, Sr., and of Thomas Donnell, Sr. On his mother's side he is a great-great-great-great-grandson of Francis McNairy.

Charles A. Schoolfield is the son of Robert L. and Lilly Starr Schoolfield, a great-grandson of John and Agnes Rankin Schoolfield, and a great-great-great-grandson of John Chambers.

Luther J. Blackwood came to us from Orange County and is the son of Sydney Blackwood. He lives south of Greensboro.

From the earliest records the money for pastor's salary was handled by a trustee elected by the congregation, and later by a treasurer elected by the board of deacons. The following is a list of those who have served in this capacity:

|   |           |
|---|-----------|
| John Hanner .....                           | 1830-1832 |
| Major Robert Donnell .....                  | 1832-1847 |
| Samuel Hattrick .....                       | 1847-1850 |
| Robert C. Donnell .....                     | 1850-1855 |
| Samuel Denny .....                          | 1855-1862 |
| Samuel D. McLean .....                      | 1862-1881 |
| William D. Wharton .....                    | 1881-1891 |
| James M. Hendrix .....                      | 1891-1897 |
| J. Al. Rankin .....                         | 1897-1914 |
| William L. Wharton (church treasurer) ....  | 1914-1925 |
| Dr. W. P. Knight (benevolent treasurer) ... | 1914-1925 |
| Dr. W. P. Knight (church treasurer) .....   | 1925-     |
| J. Iva Medearis (benevolent treasurer) .... | 1925-     |



## SABBATH SCHOOL

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The first time the Sabbath school is mentioned in any of the minutes is in 1870, but it must have been organized shortly after Dr. Caruthers became pastor. Dr. Wiley says the Sabbath school was established in vigorous form at Alamance about 1825, and Dr. Caruthers must have had one organized at Buffalo at the same time. He was a great believer in Sabbath schools, and by 1829 he had succeeded in organizing all the schools of the county into a Sunday School Union, of which he was the leading spirit and the active secretary. Mrs. Elizabeth Weatherly, daughter of Col. William Denny, told the writer that as a child she attended the Sunday school at Buffalo, and she was born in 1822. We may safely say the school was organized as early as 1825.

At Alamance the Sunday school held all day sessions on the Sabbaths they did not have preaching. The children carried lunch with them, and part of the time was spent in studying spelling, reading and other branches, and much time was spent in singing. This may have been the case at Buffalo also.

At one time the Sunday school had a large library of good religious literature with a regular librarian in charge, and the books were eagerly sought and read by the members of the congregation. Some of the earliest religious impressions made on the mind of the writer were made by reading the books in the Sunday school library at Bethel Church.

The first time the officers are mentioned in the records is in 1874. At that time William D. Wharton was elected superintendent and Daniel E. Albright assistant.

Some years the election of the officers was recorded, and some years this item was omitted. In 1897 Mr. Wharton asked the session to elect some one else superintendent, and the school presented Mr. Wharton a beautiful hymn book with his name in gold letters on the back. Mrs. Medearis is positive this gift was in appreciation of his thirty years of faithful service, and if so, he was first elected superintendent in 1867. Other superintendents were James M. Hendrix 1897-1900, J. Al. Rankin

1900-1911, William L. Wharton 1911-1914, W. Gilmer Wharton 1914-1925, M. M. Manger 1925-1930, and Milton C. Foust 1930 to the present.

Within the memory of those now living the school was held only on preaching days, and after the preaching service. The reason it was changed to before preaching was that the people might have more time at home Sunday afternoons for religious reading. It was about 1905 when it was decided to continue the school during the entire year, instead of closing at Christmas and opening again in April.

One of the interesting departments of the school is the men's organized class with an enrollment of over one hundred members. This class was organized in 1918. The women also have a large organized class.

# THE WOMAN'S WORK OF BUFFALO CHURCH

*By Mary Wharton Rankin*

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The history of any organization as far back in the past as a century is hard to find. Especially is this true of those early days when the people were too much occupied with the business of living to preserve data for future generations. However, we are indebted to Dr. Eli W. Caruthers for a few facts concerning the work of the church which the women were trying to do.

The women of Buffalo were not neglectful of the biblical command, "Be not forgetful to entertain strangers," and did more than their share in entertaining Presbytery in the early years. The Presbytery met at Buffalo as early as 1768, when Dr. Caldwell was installed pastor, and for several years there were only short periods between the time of their meetings here.

In the days of Dr. Caldwell's pastorate the leader of the women was the pastor's wife, Mrs. Rachel Caldwell. Mrs. Caldwell seems to have been an unusually pious woman, the daughter of a Presbyterian minister, Rev. Alexander Craighead, of Sugaw Creek Church, Mecklenburg County, N. C. She was thus prepared by her girlhood years in a minister's home to assume the duties of the manse. In the trying days of the Revolutionary War, when her husband was almost constantly away from home, she showed great courage and capability in caring for her own family and aiding her neighbors in their times of need. Even with her young children to both father and mother, she found time for meeting with the women of the congregation for prayer. Dr. Caruthers tells us that on the day of the Battle of Guilford Court House, Mrs. Caldwell and a number of the women belonging to Buffalo congregation met at the home of Robert Rankin and spent the greater part of the day in prayer. Not alone in times of stress, but in times of peace also, these busy women met regularly for prayer. We learn from Dr. Caruthers again, that as early as 1799 a few of the women of Buffalo congregation under the leadership of Mrs. Caldwell met regularly for more

than a year to pray for a revival. Their prayers were answered in the great revival that began in North Carolina in 1801. It is interesting to know that this revival began in Kentucky in 1798 under the ministry of Rev. James McGready, who was a son of Buffalo church.

The first record of the organized work of the Buffalo women is found in the minutes of the session in the year 1825, when \$19 was given by the "Female Benevolent Society" to help pay arrears on the pastor's salary. The women must have been organized some time prior to this, since they had collected this amount, but we have no record of the organization or the roll of members. The Alamance records say that the "Female Benevolent Society" of Alamance Church was organized about the year 1823, through the instrumentality of Dr. Caruthers, and since Dr. Caruthers was pastor of both Alamance and Buffalo at that time, it is reasonable to suppose that both societies were organized about the same time, and each given the title "Female Benevolent Society."

Only through the records of the session have we any knowledge of the work done by the organization from its beginning to the year 1879, and these are only records of money given through the session by the society. One record is an item of \$207 given by the ladies to help pay arrears on the pastor's salary in 1869.

In the year 1879 the name of the organization was changed to Buffalo Home Mission and Aid Society. There are twenty-nine names on the roll. Mrs. J. C. Alexander, the pastor's wife, is given as president at this time, and she served in that capacity for fifteen years. Mrs. W. D. Wharton was elected president in 1894 and served till her death in 1896. No minutes of the society are to be found for eleven years. In 1907, the pastor's wife, Mrs. J. W. Goodman, was made president, and served for five years or until 1912, when Miss Minnie Fields came into office. She served until 1916, when succeeded by Mrs. W. L. Wharton, who was president until 1918. Mrs. W. J. Hendrix was then president for one year, and was followed by Mrs. W. P. Knight, who continued in office for ten years. In March, 1929, Mrs. W. L. Wharton was elected to the presidency the second time and served until her death, May, 1930. Mrs. W. B. Thacker, vice president, filled out Mrs. Wharton's unexpired

term and was elected president in March, 1931, serving till 1932, when Mrs. O. B. Souther was elected to the presidency. In 1934 Mrs. Carl L. Wharton was elected president.

During the first years of its existence the meetings of the society were very irregular, sometimes meeting only once or twice a year. They met on the Sabbath after the preaching and Sunday school services and collected their dues, which were 52 cents per year. After the reorganization in 1879 the society met more often. The constitution adopted at this time specifies the time of meeting as eleven o'clock a. m. on the first Saturdays of January, April, July and October at Buffalo Church. In August, 1890, the society voted to meet the first Sabbath in each month. This ruling was changed in 1894 to the third Sabbath, and five cents monthly to be the amount of dues. In 1910 the time of meeting was again changed to the first Monday of each month. This was a forward step, as they now would have time to put on inspirational programs at their meetings, which was not possible when meeting after services on the Sabbath. When the constitution was adopted in 1879, male members were permitted and a number of the men of the congregation became honorary members, paying 10 cents at the time of admission to membership and 10 cents thereafter at the beginning of each quarter.

At the reorganization of the society in 1907 a new constitution was adopted and the voluntary system of giving was inaugurated.

During the years up to 1892 all ages belonged to the society. At this time the first young people's society, called the "Earnest Workers," was formed with Miss Mary Lee Wharton as president. She continued to serve in this capacity until her marriage in 1894.

Since its reorganization in 1907 the society has never lapsed, but has been growing steadily. The first roll of the society to be found was in 1879 and 29 members are recorded. In 1892, 13 years later, there were only 19 members. We have no roll for a number of years, but in 1913 we find 30 names on the roll. At the end of another decade, in 1923, we find the membership reaching 100, and in 1933 the roll numbers 106.

The society was also growing in the grace of giving. In 1908 and 1909 they alternated in their gifts to Foreign and Home



Missions, giving \$10 per year. In 1911 they gave \$22 to Foreign Missions and \$30 to Glade Valley School. The society was not forgetting the needs of the home church, and in 1914-1915 they finished paying for a communion service, which amounted to \$35. They also spent \$25 for reupholstering the pulpit furniture, besides paying on a manse fund each year. The largest amount disbursed by the Auxiliary in its existence was \$1,457, given to all causes during the year 1927-1928.

The session gave its approval to the work of the women by the adoption of the following resolution in November, 1920: "Resolved, that the session and pastor of the church desire to express their deep felt appreciation of the splendid and exceptionally fine work the women of our church are doing through your Auxiliary and circles, especially in that you are reaching a much larger number and getting their cooperation in the work of the church more than ever before in the church's history. We most heartily commend you one and all and pray God's blessing richly upon you in all you plan to do."

The first mission study class was organized in 1912, and each year since the Auxiliary has conducted a class in the spring and one in the fall.

In order to conform to the organized woman's work of the Southern Presbyterian Church the society in 1917 once again changed its name. From that time it has been known as the Woman's Auxiliary of Buffalo Church.

In 1917 the first Rally Day, now known as Loyalty Day, was observed.

In 1919 the first historian for the Auxiliary was elected when Mrs. W. J. Hendrix came into office. She began to collect the old records, and when Mrs. S. M. Rankin was elected in 1930 these records were turned over to her and the history of the woman's work of Buffalo Church is now written in manuscript form up to date.

In May, 1920, the Auxiliary adopted the circle plan, the circles meeting the third Monday of each month. This plan has been the means of greatest advancement in the work.

Another forward step was taken in 1921-1922 when Mrs. William L. Wharton began a series of Bible studies, taking up the book of Genesis. This has grown in later years to a systematic study each year of some book of the Bible.



In May, 1922, the Auxiliary observed the first of the Auxiliary birthday parties, and has continued this each year since. This celebration is in honor of the birth of the woman's organized work of the Southern Presbyterian Church. This first party was to celebrate the tenth birthday. An offering is always taken and given to some home or foreign mission object decided upon by the Woman's Advisory Committee.

In 1924 the first party with short program, followed by a social hour, was given in honor of the girls and boys leaving home for college or to enter some avenue of work. To each was presented a New Testament, "Fishers of Men," by Rev. Wade C. Smith. This has been kept up ever since.

A student loan fund was begun in 1924, and after the death of Mrs. William L. Wharton, beloved president of the Auxiliary, in 1930, this fund was called "The Rosa Fields Wharton Student Loan Fund."

Much of the history of the Auxiliary is written, not in words, but in deeds which will be revealed in that great day when the books will be opened and an accounting given.

## MUSIC

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The Buffalo people held to the Old Side in the division of the Presbyterian Church in 1741. They believed that only the Psalms of David in meter, by Francis Rous, should be used in the church service. The Alamance people held to the New Side and used the Hymns of Isaac Watts. This division was a serious embarrassment to Dr. Caldwell, but he was a prudent man and conformed to the wishes of his people. Dr. T. C. Anderson says, "When he preached at Alamance he sang the melodious strains of Watts, but when at Buffalo he was constrained to chant the Psalms of David." Some of the more aggressive ministers used Watts' hymns in the Old Side churches. This was the case with Rev. James McGready at Stony Creek; and the session there sent up an overture to the Presbytery to know if this should be allowed. The Presbytery considered the question too hard for it to answer and referred the overture to the Synod. The Synod thought the subject of so much importance that it referred the overture to the General Assembly for a decision. The great revival of 1800 began about this time and that led to a decision on the part of the people in favor of Watts' hymns, without waiting on the General Assembly. From 1800 Buffalo used Watts' hymns for many years. Some living now (1934) remember the old Psalmist, a large book with shaped notes. For seventy-five years Buffalo has been using the song books approved by the Assembly. Until recent years the members owned their own hymn books, and carried them to and from church. Now the church provides books for every pew.

For a hundred years the session selected a precentor or clerk to lead the music. He stood on a platform in front of the pulpit and directed the singing. He would read two lines of the hymn at a time and lead the music. The practice of lining out the hymns was necessary because of the scarcity of books. Later when more books were secured the clerk sat on the front pew and led the music. Samuel Denny, son of Thomas, is the first clerk whose name we have recorded. After him David Wharton was clerk. In 1855 William D. Wharton, then only fifteen

years of age, became clerk, and he sat on the front pew and led the music until his death in 1907.

It was the custom during the pastorates of Dr. Caruthers and Rev. C. K. Caldwell to hold a ten days' school at the church, almost every year, to teach the younger members of the church to sing. These were fine social gatherings, and were also very beneficial to the church music. When the writer was a boy nearly everybody in the large congregation sang and the music was fine.

No musical instrument was used until 1886. In that year her mother's organ was loaned to the church and Mary Lee Wharton, daughter of William D., became organist and served until she married and left the community in 1894. Miss Mamie McMillan, a public school teacher in the Rankin School, supplied for two years. Mrs. James R. A. Wilson, nee Martha McKnight, was organist from 1896 to 1903, and during this time a new organ was bought. Mrs. J. I. Medearis, nee Hattie Wharton, was organist from 1903 to 1912. Mrs. George Oldham was organist from 1912 to 1913. Mrs. T. N. Sellars supplied for a while. Mrs. J. I. Medearis served again from 1915 to 1919. The piano was bought in 1920. Then Miss Mary Hendrix supplied for a time. Mrs. E. Frank Lee was pianist part of the time from 1919 to 1922. The pipe organ was installed in 1921 and Mrs. Lee played this for a while. Mrs. Linda Hendrix Gorrill was organist from 1922 to 1927. Miss Virginia Fields was organist from 1927 to 1929. Miss Catherine Wharton served from 1929 to 1931. Miss Mildred Knight served from 1931 to 1932. Mrs. R. E. Morrisett is now organist. Mrs. J. Lawson Dick, nee Mary Hendrix, was choir leader from 1922 until she moved to Burlington in 1929. At this time Mrs. Harry F. Bynum, nee Ortrude Doggett, became choir leader. Miss Carlotta Barnes is choir director.

It was during the pastorate of Rev. E. F. Lee that the custom of standing for the song service was adopted. Before that the people sat to sing and stood during the prayer; now they sit during prayer and stand to sing.

## LEGACIES

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We give here a list of the sainted dead who dearly loved old Buffalo, and deeply desired the good work to go on that their children and others might receive the same rich spiritual blessings that they themselves had received at this place. There are many more of the sainted dead who had earnestly poured out their prayers that God might bless and continue to bless the dear old church, but these made bequests in their wills to assist in maintaining the preached word here:

|   |       |
|---|-------|
| James Creswell—1746-1822 .....                  | \$100 |
| William Donnell—1749-1822 .....                 | 50    |
| Dr. David Caldwell—1725-1824 .....              | 100   |
| Daniel Gillespie, Jr.—1766-1833 .....           | 50    |
| Andrew Donnell—1757-1833 .....                  | 50    |
| John Mitchell—1773-1841 .....                   | 300   |
| Major Robert Donnell—1766-1847 .....            | 200   |
| Samuel Mitchell—1771-1851 .....                 | 50    |
| Robert C. Caldwell—1789-1878 .....              | 200   |
| David Wharton—1803-1902 .....                   | 300   |
| Mrs. Mary Jane Wharton Motley—1843-1923 .....   | 100   |
| Mrs. Cornelia Mitchell Gallahan—1854-1924 ..... | 75    |
| Miss Alice May—1914 .....                       | 100   |
| Mrs. Martha Mitchell Hegwood—1846-1924 .....    | 100   |

Mrs. Julia Rankin Forbis, who is still living, has added \$300 to this fund. A list of those who have given to the cemetery fund is on page 176.

## CHURCH GROUPING

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During the pastorates of Dr. Caldwell and Dr. Caruthers Buffalo was grouped with Alamance, Buffalo having preaching the second and fourth Sabbaths. In 1847 Buffalo was grouped with Bethel, and this grouping remained during the pastorates of Rev. C. K. Caldwell, Rev. J. C. Alexander, Rev. R. W. Culbertson and Rev. J. McL. Seabrook, Buffalo having preaching the first and third Sabbaths. Midway Church was organized in 1888, and Messrs. Culbertson and Seabrook supplied there two afternoons per month. In 1905 Buffalo was grouped with Bessemer Avenue and Midway. In 1909 Bessemer Avenue was dropped from the group, and during the pastorate of Rev. E. F. Lee Buffalo had preaching three Sabbaths per month. Midway was dropped from the group in 1924, and Rev. A. P. Dickson was called for all his time.

## COMMUNION SEASONS

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Buffalo had but one communion service per year during the pastorates of Dr. Caldwell and Dr. Caruthers. At these seasons there was preaching for two or three days by some visiting minister. It was at these services that most of the new members were received. When Rev. C. K. Caldwell became pastor in 1847 it was decided to hold two communions per year. It was after Rev. E. Frank Lee became pastor in 1913 that the custom of holding four communion services per year was adopted.



## MINISTERS FROM BUFFALO

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Buffalo has given a number of very fine and valuable men to the gospel ministry, who have gone out to preach Jesus and his saving grace to all parts of the country; and their lives and labors have reflected honor on their home church.

Rev. John Anderson (1768-1840) was the son of William and Anne Denny Anderson, and a grandson of William Anderson and James Denny. He received his classical and theological education in Dr. Caldwell's school. He was ordained by Orange Presbytery in 1799, and was dismissed to the Presbytery of South Carolina in 1800. A few years later he moved to Pennsylvania and became pastor of Upper Buffalo Church in Washington County, where he had a long and useful ministry. His son, William Caldwell Anderson, and his grandson, John A. Anderson, and his great-great-grandson, Harrison Ray Anderson, and perhaps others of his descendants entered the ministry. Rev. Harrison Ray Anderson, D.D., is now pastor of the Fourth Presbyterian Church, Chicago.

Rev. James McGready was born in 1763, and his parents came to North Carolina from Pennsylvania shortly thereafter, and settled in the bounds of Buffalo Church. James united with Buffalo at the age of seventeen, and was partially educated in Dr. Caldwell's school. About 1784 his uncle carried him back to Pennsylvania and placed him in the school of Dr. McMillan at Cannonsburg, where he finished his preparation for the ministry. He was ordained by Orange Presbytery in 1793, and became pastor of Stony Creek and Haw River Churches. His home was near High Rock, on Haw River, and there he established a school. He was very evangelistic in his preaching, and held many successful meetings in the churches of the Presbytery. His sermons were directed largely to members of the church, for he thought most of them had been formally received into the church like himself, without any vital religious experience of the saving grace of Jesus Christ. Because of his strong convictions and aggressive methods he met with opposition in

his churches. The Haw River Church was so divided that gradually it dwindled away and died. McGready moved to the frontier and located in Logan County, Kentucky, where he found "sheep without a shepherd," and organized several churches, and became pastor of Gasper, Muddy and Red River Churches. Here the great revival of 1800 began. It is rather strange that God should have used a boy reared in the conservative Old Side congregation of Buffalo to inaugurate the greatest religious revival this country has ever experienced.

Rev. Samuel Craighead Caldwell, D.D., (1768-1826) was the son of Dr. David Caldwell. He was educated in his father's school and at Princeton, New Jersey. He was ordained by Orange Presbytery in 1792, and became pastor of Sugaw Creek Church, which he served until his death, giving it three Sabbaths per month. The other Sabbath he served mission points, one after another, until they were organized into churches, namely: Charlotte, Paw Creek and Mallard Creek. He was moderator of the Synod the second year after its organization. Four of his sons entered the ministry: John M. M., Andrew Harper, Robert Lindsay, and Cyrus K.

Rev. Alexander Caldwell (1769-1841) was the son of Dr. David, and was educated in his father's school and at Princeton. He was ordained by Orange Presbytery in 1793, and became pastor of Rocky River and Poplar Tent Churches, with every indication of a most useful pastorate, but in 1797 "his mind became eclipsed and reason tottered from its throne never again to resume its sway," and he was brought back to his father's where he lived a quiet and inoffensive life until his death in 1841.

Rev. Andrew Caldwell (1771-1845) was the son of Dr. David, and was educated in his father's school and at Princeton. He was licensed by Orange Presbytery in 1798, but gave most of his life to teaching. He assisted his father in his school, and after his father's death he continued the school for many years.

Rev. Samuel Donnell was the son of Robert, the second, and a brother of Major Robert Donnell, long a ruling elder in this church. He was born in York County, Pa., about 1760, and came to North Carolina with his father in 1771. He received both his classical and theological training in Dr. Caldwell's



REV. JESSE RANKIN  
1802 - 1876



school. In 1802 he became pastor of the newly organized church of Spring Creek, Wilson County, Tenn. There he established a school and served the community as pastor and teacher, very much as his old pastor in North Carolina had done. The community was largely made up of emigrants from Buffalo and Alamance congregations.

Rev. Thomas Donnell was born in 1754 and was the son of Robert, Sr., who came here in 1753. He was educated in Dr. Caldwell's school, and was licensed by Orange Presbytery in 1778. He went as a missionary to the frontier in Tennessee, and when the frontier moved westward he moved with it and located in Missouri. Nothing more is known of him.

We have but little definite information about Rev. David Barr. There is a record in the court house of where James Barr gave Rev. David Barr a negro slave in 1796. Slaves in those days were worth \$400. This indicates that David was the son of James. James Barr, Sr., was a member of the Nottingham Colony and a member of Buffalo Church. David Barr must have been educated in Dr. Caldwell's school. He was ordained by Orange Presbytery in 1784, and became pastor of Sandy River Church in South Carolina; he later served New Providence Church, in Mecklenburg County, North Carolina, and after that moved to Tennessee.

We are uncertain about Rev. Francis Cummins. Thomas Donnell sold Francis Cummins 400 acres in this community in 1766. We know Francis Cummins, Sr., had a son named Francis to whom he made a grant of land in 1785. Rev. Francis Cummins must have been a son of the Francis who settled here in 1766. He was ordained by Orange Presbytery in 1784, and became the pastor of Bethel Church in South Carolina. Bethel Church was at that time in the territory of Orange Presbytery. In 1803 Rev. Mr. Cummins moved to Tennessee.

Rev. John Gillespie was the son of Col. Daniel Gillespie. He received both his classical and theological education in Dr. Caldwell's school. He was ordained by Orange Presbytery in 1798, and became pastor of Centre, Laurel Hill and Raft Swamp (now Antioch) Churches in Robeson County, which were at that time in Orange Presbytery. When Presbytery met at Buffalo in 1801, his home church, as a special token of respect

Rev. John Gillespie was elected moderator. In 1810 he was transferred to Transylvania Presbytery, Kentucky. In his will dated 1806, Col. John Gillespie gives his nephew, Rev. John Gillespie, one hundred dollars.

Rev. John Rankin was the son of ruling elder George Rankin. He received his classical and theological education in the school of Dr. Caldwell. He married Rebecca, daughter of John and Hannah Carson Rankin. He was licensed by Orange Presbytery in 1793, and in 1796 was sent as a missionary to Tennessee. He later united with the Society of Quakers, and settled at Shakertown, Ky., where he was living in 1822.

Rev. Jesse Rankin (1802-1876) was the son of John C. and Tabitha Wharton Rankin. He was educated in Dr. Caldwell's school, the Greensboro Academy, and Union Theological Seminary, Virginia. He was ordained by Orange Presbytery in 1825. He was stated supply of Harmony Church, 1825-1827; of Salisbury and Concord Churches, 1827-1831; missionary in Rockingham County, 1831-1834; stated supply of Oxford Church, 1835-1837; of Nutbush Church, 1837-1839; of Lexington, 1839-1843; home missionary in mountain counties of North Carolina, 1844-1847; taught in Lexington and supplied home mission churches, 1848-1854; teacher in Salisbury, 1854-1857; stated supply of Lenoir and Newton Churches, 1857-1869; pastor of the Lenoir Church, 1869-1874, and was infirm from 1874 until his death in 1876. He was moderator of Orange Presbytery in 1833, and again in 1847. He was moderator of the Synod in 1869. By choice he spent his life in serving weak and mission churches.

Rev. John Chambers Rankin, D.D., (1816-1900) was the son of John C. and Tabitha Wharton Rankin. He graduated at the University of North Carolina in 1836, and at Princeton Theological Seminary in 1839; was ordained by Orange Presbytery that same year. He was a foreign missionary to India from 1840 to 1848. His health failed and he had to return to America. He was the agent of the Publication Board of Foreign Missions from 1848 to 1851; pastor of the church at Basking Ridge, N. J., from 1851 to 1895; and then pastor emeritus from 1895 until his death in 1900. He was given the degree of D.D. by Princeton University. One son, Rev. Edward P. Rankin, and one





REV. JOHN C. RANKIN, D.D.  
1816 - 1900



grandson, Rev. John C. Rankin, are Presbyterian ministers; another son, Walter L. Rankin, LL.D., was president of Carroll College, and another, John C. Rankin, was mayor of Elizabeth, N. J., 1890-1898. Dr. Rankin was the author of several pamphlets and tracts on different phases of the church's faith and work.

Rev. William T. Doggett, son of John, really belongs to Bethel, but as his father moved into our bounds when he was a boy in his teens we have some claim to him. He was educated at Earlham College and Princeton Theological Seminary; ordained by the Presbytery of South Dakota in 1885; supply at Blunt, S. D., 1885-1886; supply at Crystal Falls, Mich., 1886-1887; supply at Volga and White, S. D., 1887-1888; pastor of Shelton Memorial Church, Danville, Va., 1889-1907; pastor of Cascade, Va., from 1907 until his death in 1926.

Rev. Charles N. Wharton (1867-1919) was the son of ruling elder William D. and Mary Eliza Wharton. He was educated at Davidson College and Union Theological Seminary, Virginia, graduating at the latter institution in 1893. He was ordained by Albemarle Presbytery in 1893; and was stated supply of Warrenton and Louisburg Churches, 1893-1894; stated supply of Geneva and Grassy Creek Churches, 1894-1895; stated supply of Young Memorial and Littleton Churches, 1896-1904; pastor of Morganfield, Kentucky, Church, 1904-1911; pastor at Andalusia, Ala., 1911-1916; and pastor of Crescent Hill Church, Louisville, Kentucky, from 1916 until his death in 1919. He married first Daisy Gilmer, of Guilford County, and second Attie Dyer, of Morganfield, Ky. As a child he was dedicated to the gospel ministry by his parents, and there are many beautiful prayers for him in his mother's diary. His body rests in the peaceful old cemetery at Buffalo.

Rev. William Marion Sikes, D.D., is the son of ruling elder William Newton and Cornelia Paisley Sikes. He was educated at Davidson College and Union Theological Seminary, Virginia, graduating from the Seminary in 1904. He was ordained by Concord Presbytery in 1904 and became pastor of Old Fort and Siloam Churches, which he served through 1905; pastor of Madison Church, Orange Presbytery, 1906-1908; pastor elect of Burgaw and Pikes Churches, Wilmington Presbytery, 1908-

1912; pastor of the Newton and Sherrill's Ford Churches, Concord Presbytery, 1912-1918; pastor of the Waynesville Church, Asheville Presbytery, 1918-1920; pastor of the Canton Church, 1920-1926; and professor of theology in Stillman Institute, Tuscaloosa, Ala., from 1926 to the present.

Rev. Charles F. Rankin, D.D., of Smyrna, Tenn., and Rev. E. Eugene Gillespie, D.D., of Greensboro, should be included in this list, for they were both reared in the church and Sunday school at Buffalo. Rev. Charles F., son of John H. Rankin, was a boy of eighteen when the family moved their membership to the First Church, Greensboro; and Rev. E. Eugene, son of ruling elder Daniel D. Gillespie, was a boy of seventeen when this family transferred their membership to Westminster Church, Greensboro.

It would be interesting to give here a list of the grandsons of Buffalo who have entered the ministry, but the task is too great. Their number would run into the hundreds.

## INFLUENCE FOR GOOD

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There is no way to estimate the vast extent of the good influences that have gone out from Buffalo from the time of its organization. In 1813 Bethel Presbyterian Church was organized at its present site, and the Rankins, Whartons, Wilsons, Grays, and others moved their membership from Buffalo to Bethel. In 1824 the First Church, Greensboro, was organized, and its membership was made up mostly of the former members of Buffalo. In 1888 Midway Presbyterian Church was organized and its membership was largely composed of former members of Buffalo.

The Methodist Episcopal Churches of Center, Gethsemane, Lee's Chapel, Pischah, and Holt's Chapel, and the Methodist Protestant Church of Fair Grove were all largely composed originally of families whose parents had belonged to Buffalo.

The eighteen young men who entered the ministry from Buffalo, and have preached the gospel in many sections of the United States, were just so many new branches of influence for good. And if we count the grandsons and great-grandsons of this church who entered the ministry the branches of good influence would be multiplied an hundred fold. "There is a river, the streams whereof shall make glad the City of God, the holy place of the tabernacles of the most High."

Many devout members of this church have moved to other communities and to other states. Perhaps every state and important city in the Union now have living in their bounds descendants of former Buffalo members. The writer has not been able to trace all these families, but the Rankin family alone now has descendants in thirty different states. These have carried with them the Christian principles they learned here, and new churches have been organized, and other streams of influence for good have been started.

In speaking of the good accomplished we must not overlook the hundreds, perhaps thousands, who have been saved and have served here, and are buried in this yard, awaiting the glorious appearing of the Lord. "For if we believe Jesus died and rose

again, even so them also which sleep in Jesus will God bring with Him.”

There has never been any serious division in the church, and the organization has been and is a great power for good in the community, even outside its own membership. The members co-operate in every public spirited enterprise for the betterment of the community.



## PRESBYTERY AT BUFFALO

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New Hanover Presbytery met at Buffalo March 3, 1768. This was the third meeting of this Presbytery in North Carolina. The first was at Lower Hico, in Person County, and the second was at Red House, in Caswell County. The important thing done at the Buffalo meeting was the installation of Rev. David Caldwell. New Hanover Presbytery met at Buffalo again March 7, 1770. The action of greatest interest to us was the signing of a petition to the Synod of Philadelphia and New York for the organization of a Presbytery in Carolina to be named Orange. The petition was granted, and Orange Presbytery was organized at Hawfields Church September 5, 1770.

The minutes of Orange Presbytery were destroyed by fire when the home of Rev. John Witherspoon, the stated clerk, was burned January 1, 1827. The loss of the Presbyterian history in that fire is irreparable. We do not know how many times Presbytery met here from 1770 to 1827, but it met here often in those early years. From other sources we have gotten the dates of some of those meetings.

Presbytery met here in June, 1777. The item of greatest interest was the trial of James Balch on appeal from the session of Rocky River Church. For the first and last time in its long history the Presbytery administered to the defendant the "oath of purgation." In the fall of 1796 Presbytery met here with Rev. Samuel Stanford, pastor of Black River Church, as moderator; again in the fall of 1799 with Rev. Robert Tate, pastor of the Rockfish Church, as moderator; again in 1801 with Rev. John Gillespie, a son of Buffalo, who was now pastor of churches in Robeson County, as moderator; again in 1807 with Rev. Ezekiel B. Currie as moderator. He was now pastor of Greers Church, and was later pastor of Cross Roads and Hawfields Churches for twenty-three years. In the fall of 1810 Presbytery met here with Rev. Leonard Prather, pastor of Bethlehem Church, as moderator; again in the fall of 1824 with Rev. Lemuel D. Hatch as moderator. This was the first meeting after the death of Dr. Caldwell, and Presbytery held a memorial serv-

ice for him. Rev. E. B. Currie, one of his former pupils, preached the memorial sermon.

It was 44 years before Presbytery met here again. This was in the fall of 1868, with Dr. Charles Phillips, a professor in the State University, as moderator. At this meeting the centennial celebration of the installation of Dr. Caldwell as pastor was held. The next meeting was 37 years later, in the fall of 1905, with Rev. Robert Leslie Wharton, D.D., a grandson of Buffalo, now a missionary to Cuba, as moderator. The next and last meeting here was in 1921, with Rev. John McEachern, a missionary to Korea, as moderator. The Synod of the Carolinas met here in 1803, and this is the only meeting of a Synod at Buffalo.

## ITEMS FROM SESSIONAL MINUTES

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We have no sessional minutes from 1756 to 1833 except thirty-two loose leaves, running from 1773 to 1796. The book that contained these 32 leaves has been torn up, and the pages mixed and the edges broken. The only items on these pages are the records of one trial after another. This could not have been the regular minute book of the session, but a book in which the records of the church trials were kept. Perhaps the earliest records of the church were destroyed by the British soldiers when they burned Dr. Caldwell's library in 1781; and the minute books running from 1781 to 1833 have been lost.

Referring to these trials, every manner of complaint was carried to the session of the church. A woman accuses a man of spreading reports detrimental to her character, and the case is tried by the session. The widow Brown is accused of killing the child of her daughter-in-law, and the case is tried by the session. Captain Robert Bell is charged by Thomas Donnell with getting drunk and breaking the Sabbath. Many of the soldiers in Captain Bell's company are cited as witnesses, some for and some against him. The session could not arrive at a decision, and referred the matter to the Presbytery. Col. John Gillespie is charged by James Coots with resisting an officer in the discharge of his duty. Col. Gillespie proved that he only interfered to the extent of keeping Sheriff Coots from shooting a man, and the session cleared him. Samuel Bell is accused of killing a man. He was acquitted, as the man was proven to have been a spy or a straggler from the British army. William Dent complains to the session that Francis McNairy had borrowed some of his tools and would not return them. John Chambers complains that James Barr has accused him of telling falsehoods. When the session met to try the case Chambers and Barr report that they have made up their differences. Sarah Erwin complains that John Brawley is circulating reports detrimental to her character. After hearing many witnesses the session declares Sarah's character good. James Barr is charged by William Dent with tampering with the land entry books.

The session found him guilty, and he appealed to the Presbytery. Thomas Black complains that James Coots has been circulating reports that he is a liar. The session decides that James Coots has acted in an unchristian manner and must acknowledge his wrong. Jean Christopher complains that Margaret Breden has been accusing her of bewitching Margaret's child. The charge was not sustained. James Ross is charged by Sarah Tosy with getting mad and using language unbecoming a Christian. The session decided that Ross had been greatly provoked, but should not have used the language he did. James McQuiston was accused with fighting and found guilty by the session.

These are given as samples of the church trials, and there were many more. A large number of witnesses were often called to testify. These trials were very hurtful, and caused many families to withdraw from the church. James McQuiston withdrew, and in 1783 deeded to the McQuiston family in perpetuity a plot of land for a grave yard. These trials must have given the pastor no end of trouble and brought to him many restless nights. All Presbyterian churches, and others, had the same experience in those early years.

There are very few items out of the ordinary and of special interest from 1833 down to the present. On October 1, 1848, Rev. John C. Rankin preached a missionary sermon and a collection of ten dollars was taken. Rev. William D. Paisley often assisted in the communion services from 1820 to 1850. In 1850 a husband and wife were suspended from church membership because they would not live together. In 1877 the session reported to Presbytery that "family worship is very generally observed." In 1881 the session reported: "We fear that the habits of our ancestors in regard to His Holy day is not perpetuated among us. We are going backward in Sabbath observance." In several cases committees were appointed to visit members who had not attended church for a year. From the reading of the minutes it appears that the session has always been composed of a very fine and faithful body of active Christian men.

## ITEMS FROM CONGREGATIONAL MINUTES

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As a matter of history it is well to preserve a few items culled from the minutes of the congregational meetings. The routine business of these meetings was to hear the financial reports. It would be too tedious to give these annual reports.

The first meeting of which we have a minute was May 14, 1825. George Rankin was chairman and John Hanner secretary. George Rankin was appointed to confer with the family of the late Dr. Caldwell and to see if it would be agreeable for Buffalo and Alamance to erect a monument to their late pastor. The committee to confer with Alamance and to have matter in hand was Major Robert Donnell, Daniel Gillespie, Jr., and Samuel Donnell. At a meeting in September, 1825, Major Robert Donnell made a motion that the trustees devise some method of compelling the delinquent subscribers to pay their arrears. The motion was not carried. Col. William T. Shields moved that the members present pay out of their own pockets all arrearages due the pastor. This motion carried and each man present paid seventy cents. At a meeting December, 1825, with Dr. Caruthers in the chair and John Hanner secretary it was again decided that those present pay the pastor all arrearage due him; and this time each man present had to pay one dollar. It was decided to hold a regular annual congregational meeting on the last Saturday of each year, and to make this pay up day for all subscribers.

At a meeting on May 1, 1826, with Major Robert Donnell in the chair and John Hanner secretary, it was decided to erect a new church building, not to cost over \$2,000.00. The committee to have this in charge is given at another place. At a meeting on June 10, 1826, with Dr. Caruthers in the chair and William T. Shields secretary, the committee reported the plans for a brick building, and that they had a bid to erect it complete for \$2,400.00 and the old church building, and the committee was instructed to proceed. At a meeting December 30, 1826, with Daniel Gillespie in the chair and John Hanner secretary, it appears the committee had failed to get enough money

subscribed to pay for the new building, and the congregation pledged itself to stand for the amount needed, and instructed the committee to proceed.

There is no minute for 1827, but it appears that the building was erected during that year, for at the next meeting, January 16, 1828, with John C. Rankin chairman and William T. Shields secretary, arrangements were made to have the pews in the old church moved into the new building.

At a meeting, May 13, 1829, with George Rankin chairman and Edmund Donnell secretary, Major Robert Donnell was employed as sexton at three dollars per year, and it is specified that he is to open and shut the doors and windows and to sweep the church once per month.

At a meeting December 29, 1829, it was decided to establish pew rent as a means of raising the pastor's salary, and Daniel Gillespie, Col. James Denny and John Hanner were appointed a committee to fix a price on each of the seventy pews, and to rent them to the families of the church. On January 19, 1830, the committee made its report which was adopted. They had made a plot of the church and numbered each of the seventy pews, and had written in the name of each head of a family that had rented a pew, and the amount each one was to pay. The total of the pew rent amounted to \$293.50. The last Saturday of each year was to be pay up day. It is not stated how the pastor should manage to live a whole year without any salary.

One of the most interesting items in all the old records is this list of families that composed the Buffalo congregation one hundred years ago. We are giving here an alphabetical list of these families, and in order to make it more interesting to the present day readers, we are trying to give their connection with the past and present generations. Those of us now living can trace our relationship to these families by our relationship to the one whose name is given.

Albright, Jacob. Son of Daniel, and grandfather of Misses Ella and Minnie Albright, present members.

Baker, James. Moved to Tennessee.

Caldwell, Dr. David. Physician; son of Rev. Dr. David Caldwell.

Caldwell, Robert C. Son of Rev. Dr. David Caldwell.



- Caldwell, Thomas. Son of Rev. Dr. David Caldwell, and grandfather of Misses Bettie and Pattie Caldwell, of Greensboro.
- Carroll, John. Married Margaret Donnell; left no heirs.
- Denny, Eli. Son of Thomas, great-grandson of James, Sr., and great-grandfather of John H. Gamble, of Greensboro.
- Denny, George. Son of George, and grandson of James, Sr.; moved to Missouri; grandfather of Mrs. Irving Gilmer, Liberty, Mo.
- Denny, Col. James. Son of William and grandson of James, Sr.; grandfather of William R. Denny, of Greensboro.
- Denny, Thomas. Son of George and grandson of James, Sr.; grandfather of Mrs. Charles A. McNeely, a present member.
- Denny, Col. William. Son of William and grandson of James, Sr.; grandfather of Mrs. Cora Gamble Wilson, of Greensboro.
- Denny, William. Son of James and grandson of William, Sr. He never married.
- Dick, Judge John M. Son of James, grandson of William, and great-grandfather of Robert Dick Douglas, of Greensboro.
- Dick, Reuben. A brother of Judge John M.; moved to Tennessee.
- Donnell, Adlia. Son of Andrew and grandson of Thomas, Sr.; moved to Tennessee.
- Donnell, Andrew. Son of Thomas, Sr., and great-grandfather of Mrs. J. Al. Rankin, a present member.
- Donnell, Daniel. Son of Robert, the second, and great-grandfather of James D. Donnell, of Greensboro.
- Donnell, Erwin. Son of Daniel, grandson of Robert, the second, and great-grandfather of Moses K. Rankin, a present member.
- Donnell, George. Son of Robert, the second, and great-grandfather of D. Lan Donnell, of Oak Ridge.
- Donnell, James. Son of Major John, and great-grandfather of William L. Wharton, a present member.
- Donnell, Major Robert. Son of Robert, the second, and grandfather of Mrs. Charles L. VanNoppen, of Greensboro.
- Donnell, Robert. Son of Daniel and grandson of Robert, the second; moved to Missouri.
- Donnell, Samuel. Son of James, Sr., and grandfather of Emsley Donnell, of Greensboro.

- Donnell, Thomas. Son of James, Sr., and great-great-grandfather of Mrs. Charles A. Schoolfield, a present member.
- Donnell, William. Son of Major John; moved to Tennessee.
- Gillespie, Daniel. Son of Col. John, and great-grandfather of Jule C. Neely, of Pleasant Garden.
- Gillespie, Daniel. Son of Col. Daniel; moved to Tennessee.
- Gillespie, Mrs. Nancy. Widow of Robert, daughter of Robert Hanner, and grandmother of Rev. E. Eugene Gillespie, of Greensboro.
- Gillespie, Mrs. Nancy. Widow of John S., and daughter of William Patterson; her children moved away.
- Hamilton, Thomas. Son of Thomas and grandson of George; died without issue.
- Hanner, Col. Alfred E. Son of John; never married.
- Hanner, John. Son of Robert, and great-grandfather of Dr. H. F. Starr, of Greensboro.
- Hatrick, Samuel. Son of Robert, and grandfather of Charles A. Scott, of Graham.
- Houston, Levi. Son of John, and great-grandfather of Miss Elizabeth Houston, of Greensboro.
- Humphreys, Henry. Great-grandfather of Thomas H. Tate, of Greensboro.
- Kerr, Nathaniel. Son of Nathaniel, and grandfather of Miss Alice Kerr, of Greensboro.
- Lindsay, Jed H. Son of Robert Lindsay.
- Lindsay, Jesse H. Son of Robert, and grandfather of Clem G. Wright, of Greensboro.
- Lister, William (1796-1834).
- McClintock, Robert. Son of John, Sr.
- McKnight, Robert. Son of Alexander, and grandfather of John, who lived west of Greensboro.
- McKnight, William. Son of John, Sr., and great-grandfather of Thomas A. McKnight, a present member.
- McLean, Benjamin F. Youngest son of Moses.
- McLean, Elizabeth. Daughter of Col. Samuel, and the first wife of John Denny; left no heirs.
- McLean, John Calvin. Son of Col. Samuel, and father of William C. McLean, of Greensboro.
- McLean, Joseph Addison. Son of Col. Samuel, and grandfather of A. L. Stockton, of Greensboro.

- McMurray, William. Son of John and father of William, Jr.
- McNairy, James. Grandson of Francis, and grandfather of Mrs. Sallie McNairy Wharton, a present member.
- McNeely, James. Son of Thomas, and great uncle of Charles A. McNeely, a present member.
- Mitchell, Adam. Grandson of Adam, Sr., grandfather of Mrs. Cornelia Mitchell Gallahan, who made a bequest to the church, and great-great-grandfather of Evelyn Hupp, a present member.
- Mitchell, John. Grandson of Adam, Sr.; never married.
- Mitchell, Samuel. Grandson of Adam, Sr., and great-grandfather of David A. Kirkpatrick, of Greensboro.
- Moderwell, Robert. Merchant in Greensboro; uncle of Robert M. Sloan; left no heir.
- Moring, Christopher. A merchant in Greensboro.
- Nicks, George, Jr. Son of George and grandson of John, Sr.; moved to Tennessee.
- Peoples, Allen. Moved to Mississippi.
- Permar, William. Grandfather of Cyrus Thomas, of Greensboro.
- Piercy, Bryant. Moved to Missouri.
- Rankin, George. Son of Robert and great-grandson of Robert, Sr.; moved to Little Rock, Ark.
- Rankin, Mrs. Mary. Widow of Samuel, daughter of William Scott, and the great-grandmother of Dr. W. W. Rankin, of Duke University.
- Rankin, Robert. Son of John, Sr., and grandfather of Rev. Samuel M. Rankin.
- Ryan, Col. William. Son of John, and great-great-grandfather of Elmer A. McAdoo, a present member.
- Schoolfield, John. Grandfather of Robert L. Schoolfield.
- Scott, Adam. Son of William, and great-grandfather of W. Magruder Moore, a present member.
- Scott, David. Son of Samuel, Jr., and great-grandfather of Charles D. Benbow, Jr., of Greensboro.
- Scott, Thomas. Son of William, Sr., and great-grandfather of Charles A. McNeely, a present member.
- Scott, Dr. William D. Son of Adam, and father of the late J. Will Scott, of Greensboro.
- Spruce, George. Son of William, Sr.

Starrett, Mrs. Elizabeth. Widow of James H., and daughter of Col. John Gillespie.

Wharton, David. Son of Elisha, and grandfather of W. Gilmer Wharton, a present member.

Wilson, Andrew. Son of Robert, grandson of Andrew, and grandfather of James R. A. Wilson, a present member.

Wilson, David. Son of Andrew, Sr., and father of Eli Wilson, of Greensboro.

Woodburn, David. Son of Thomas, and great-grandfather of Rev. Rufus W. Weaver, D.D., of Washington, D. C.

Woodburn, Robert T. Son of David, and father of the late Mrs. Callie Moore, of Greensboro.

This completes the list of those in whose name the pews were held; but many others occupied the pews with their kindred and friends. However, the bounds of the congregation were much less in 1830 than before 1800. Eight other churches had now been organized within the original bounds of Buffalo, and some of these churches were composed almost entirely of families that formerly belonged to Buffalo.

In 1832 the church gave twenty dollars to foreign missions, and this is the first record we have of any contributions to benevolence.

At a meeting in June, 1832, with John Mitchell chairman and Major Robert Donnell secretary, Thomas Denny was employed as sexton at three dollars per year. For several years the congregation met every June to employ a sexton, and the contract was always let to the lowest bidder. For the year beginning June, 1833, Samuel Denny was the lowest bidder at \$2.45; the next year Samuel Denny was still the lowest bidder at \$2.50; the following year Col. James Denny was the lowest bidder at \$2.40; the next year Samuel Denny got the job at \$2.30. It was always specified in the minutes that the sexton was to open and close the doors and windows, and sweep the church twelve times per year, once each month.

The following paper was passed by the congregation in 1831: "Resolved, that each owner of a seat in this church procure a sand box, and keep it in his pew." The sermons in those days were hardly ever less than an hour in length, and those men just had to chew tobacco. It is commendable that they were trying to keep their new church decent.

Major Robert Donnell was the trustee from 1832 until his death in 1847, and was faithful in attending to the business of the church. There were no deacons until 1850, and the trustee with the assistance of different collectors, did all the business now done by the deacons.

Joseph A. McLean was chairman of the meeting in April, 1847. Pew rent was discontinued. At a meeting December 6, 1847, with Edmond Donnell chairman, it was decided to buy a stove, and that three pews in front of the pulpit be moved and the stove set up there, and that the pipe extend out at the south window. There was no flue in the building, and it is evident the church was never heated before this. With present comforts, we cannot understand how the people could sit in the cold through a sixty-minutes sermon, but they did. The writer's father has told him of such experiences.

At the meeting of December, 1850, David Wharton was chairman and Robert C. Donnell secretary. At the December meeting, 1851, Harper Donnell was chairman and Robert C. Donnell secretary. At the December meeting, 1854, with Col. William Denny chairman and Robert C. Donnell secretary, it was decided to increase the pastor's salary by buying for his use a farm, if Bethel Church would agree to join in the proposition. The committee selected to see after this was Thomas B. Scott, Moses M. Rankin and Samuel Denny. Bethel declined to join, and the farm was not bought; but the salary was increased.

At the meeting in 1856 Emsley Donnell was chairman and Samuel Denny, trustee, was secretary. There was no business of interest. At the December meeting, 1859, David Wharton was elected chairman and Robert C. Donnell secretary. Rev. C. K. Caldwell had resigned, and steps were taken to raise the salary for a new pastor. At the December meeting, 1861, George Donnell was chairman and George A. Denny secretary. No special business of interest. At the December meeting, 1863, with Harper Donnell in the chair and John C. Cannon secretary, it was decided to raise a donation for the pastor. At the meeting of 1866 Robert C. Donnell was chairman and William D. Wharton secretary; there was no special business. At a meeting August 16, 1868, with Rev. J. C. Alexander in the chair and John C. Cannon secretary, it was decided to hold a centennial celebration of the beginning of the first pastorate,



and the committee selected to make all the arrangements was Rev. J. C. Alexander, David Wharton, David N. Kirkpatrick, Albert Rankin, Fountain B. McLean and John C. Cannon. At the December meeting, 1870, Rev. J. C. Alexander was chairman and William D. Wharton secretary. There was no special business. At a meeting January 21, 1874, with David N. Kirkpatrick in the chair and William M. Albright secretary, it was decided that Mr. Kirkpatrick should have charge of the graveyard, and "show each one applying where to bury." At the meeting January 5, 1875, with George A. Denny in the chair and D. W. Forbis secretary, it was decided to use envelopes for the collections for the benevolent causes. John E. McKnight was added to the graveyard committee. At the December meeting, 1877, with Thomas B. Donnell in the chair and D. W. Forbis secretary, it was decided "this church does not contribute to the various benevolent objects according to the wealth and piety of the church"; and the pastor was asked to preach a sermon on "systematic benevolence." After 1877 the items of business attended to, other than the annual financial report, are covered in this book under other headings; but as a matter of interest we are giving the names of the chairmen and secretaries of the meetings:

December, 1878—D. D. Gillespie chairman and William D. Wharton secretary.

December, 1880—D. D. Gillespie chairman and William D. Wharton secretary.

January, 1881—Pleasant McAdoo chairman and D. N. Kirkpatrick secretary.

March, 1881—D. W. Forbis chairman and William D. Wharton secretary.

December, 1881—George A. Denny chairman and John C. Cannon secretary.

December, 1882—Rev. J. C. Alexander chairman and D. W. Forbis secretary.

December, 1883—Rev. J. C. Alexander chairman and N. Eugene Rankin secretary.

December, 1885—N. Eugene Rankin chairman and Charles B. Alexander secretary.

December, 1888—George A. Denny chairman and Thomas B. Donnell secretary.

January, 1890—Thomas B. Donnell chairman and J. Al. Rankin secretary.



January, 1891—George A. Denny chairman and James M. Hendrix secretary.

December, 1891—Daniel E. Albright chairman and G. W. Denny secretary.

July, 1892—William D. Wharton chairman and G. Wash. Denny secretary.

February, 1894—John W. Wharton chairman and J. Al. Rankin secretary.

January, 1895—George A. Denny chairman and William D. Wharton secretary.

January, 1896—William D. Wharton chairman and Charles H. Fields secretary.

March, 1896—G. Wash. Denny chairman and Charles H. Fields secretary.

March, 1897—William D. Wharton chairman and Samuel T. Donnell secretary.

January, 1898—Emsley W. Stratford chairman and James M. Hendrix secretary.

April, 1898—William D. Wharton chairman and J. Will Alexander secretary.

January, 1899—James M. Hendrix chairman and Howard L. Cannon secretary.

January, 1901—G. Wash. Denny chairman and James M. Hendrix secretary.

January, 1902—Daniel E. Albright chairman and John W. Wharton secretary.

April, 1902—William D. Wharton chairman and J. Will Alexander secretary.

August, 1903—John L. Hendrix chairman and John S. McKnight secretary.

January, 1905—Howard L. Cannon chairman and John S. McKnight secretary.

January, 1906—Howard L. Cannon chairman and William L. Wharton secretary.

January, 1907 — William D. Wharton chairman and T. Blair Stratford secretary.

January, 1908 — Emsley W. Stratford chairman and Charles H. Fields secretary.

After 1908 the congregation discontinued the custom of holding annual meetings to hear the financial reports.

## CELEBRATIONS

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The first great celebration held here was during the meeting of Orange Presbytery in the fall of 1868. Dr. Charles Phillips, a distinguished educator and preacher, was the moderator. This was the centennial celebration of the installation of Dr. Caldwell as pastor. Dr. Calvin H. Wiley (1819-1887), who had been baptized by Dr. Caldwell, was secured as the speaker, and he delivered a splendid historical address. The celebration was a success, but the people were at some discomfort because of the heavy rains that day.

October 19, 1919, was a great day at Buffalo. On that day a campaign was launched under the leadership of Rev. E. Frank Lee to raise funds to erect a Sunday school building. A. M. Scales was the chief speaker, and his subject was the Life and Labors of Dr. Caldwell. Other speakers were Dr. Melton Clark, former pastor of the First Church, Greensboro; Rev. R. Murphy Williams, pastor of the Church of the Covenant, Greensboro; Col. Fred Olds, historian, Raleigh; Dr. James P. Smith, of Richmond, Va.; Mr. Bernard Cone, of the White Oak Mills; and Mr. E. Sternberger, of the Revolution Mills. There was a large congregation present and great interest was awakened. The campaign thus launched was a success, and within a few months the committee had thirty thousand dollars in cash and subscriptions, and the contract for the new building was let to Mr. Lee Jackson.

On October 18, 1931, the church celebrated the one hundred and seventy-fifth anniversary of its organization. It was a fine bright day and a large congregation was present, many coming from neighboring cities. The speakers secured for this occasion were Dr. Walter L. Lingle, president of Davidson College, and Rev. S. M. Rankin. The subject of Mr. Rankin's address was "Buffalo and Her Pioneers"; and Dr. Lingle's subject was "The Presbyterian Doctrines of Our Forefathers." Mrs. J. Sterling Jones, of Greensboro, presented to the church a memorial tablet to Dr. Caldwell, her great-grandfather. The tablet was unveiled by a great-great-grandson,

Caldwell Roane, of Winston-Salem, and then accepted on behalf of the church by Rev. A. P. Dickson, the pastor. The celebration was a success in every way, and was pronounced by many as the best in the long history of the church.

## CEMETERY

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Come and let us stroll through the graveyard, and hold communion with our sainted dead. Oh, if they could only speak to us! There are so many things we would like to know. We would like to ask about their experiences of the long ago; of how the people lived and what they did; of their trials during the Revolutionary War. We could listen by the hour to their war stories. We would like to ask them about their experiences in the church; of the sermons they heard; of how they found Christ and what He meant to them. If they could only speak to us, how we would like to ask about the mysteries and glories of their heavenly home; of their present experiences and occupations; but more important still, we would like to hear their warnings and entreaties.

Their voices are silent in the grave, but being dead they yet speak. We hear the echo of their lives, their prayers and their teachings. We reverently approach the grave of Dr. Caldwell, the aged pastor. He is still preaching, and in our hearts we hear him saying, "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you." We quietly pass on, treading lightly as on holy ground, and here is the grave of Rev. J. C. Alexander, another beloved pastor, and he too is still preaching, and from the very text he last used in the pulpit, "She hath done what she could." And he is asking, "Have you done all you can?" We now come to the grave of blind John Mitchell, who prayed so fervently that God might bless and continue to bless the dear old church, and God still hears and answers that prayer. So he being dead, yet speaketh. Here is the grave of him who sang with a mellow wooing voice the sweet songs of Zion. The echo of that music is still heard through those whom he taught to sing. We now stand by the grave of that father who called his children to his bedside and pronounced on each his parting blessing. He being dead yet speaketh, for that blessing is handed

down from generation to generation. And here is the grave of that dear Christian mother, who in her dying hour grasped the hand of her wayward son and made him promise to meet her in heaven. He kept that promise, and passed it on to his own children; so she being dead yet speaketh. We now stand by the grave of him who found his Saviour at the altar in this church, and that others might find that same dear Saviour, he bequeathed to the church money to maintain the preached word. And he being dead yet speaketh. And here is the grave of that dear sweet little child of whom Jesus said, "Suffer the little children to come unto me," and that child is saying, "Won't you come, too?" Being dead he yet speaketh. Thus might we continue, for every grave is speaking and has some tender word for us. Shall not the living heed when the dead speak? As we pass from this sacred place serious thoughts fill the mind and the deepest emotions stir the heart, and we seek a secluded spot for meditation and prayer.

There are 554 marked graves, but less than half are marked; perhaps not more than a third. It was difficult to get slabs in the early days. They had to be hauled from Pennsylvania, or shipped to Petersburg and hauled from there. Many of the first graves were marked with rough stones and these have been removed; some were marked with slate and some with soapstone, and these are worn away or are covered with lichen, and are hard to read. The oldest stone with dates and lettering is to Mary Starrett, wife of Benjamin, born 1723 and died 1775; but others were buried here before this date. In the earliest days many families buried their dead in a plot on the home farm. These graves are now lost and the plots are in the cultivated fields. It is important that every grave be marked with name and dates. How true it is, "As for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone, and the place thereof shall know it no more."

A board of trustees for the cemetery has been elected and incorporated. The members are Dr. W. P. Knight, H. A. Barnes, Thomas A. McKnight, Carl L. Wharton, and W. Gilmer Wharton, secretary and treasurer. This is separate and apart from the trustees of the church. These trustees have beautified part of the grounds, and are making other improve-

ments. They are raising an endowment fund for perpetual care. The following persons have made contributions to this fund:

|   |            |
|---|------------|
| Mrs. Attie Wharton—1921 .....                       | \$1,000.00 |
| Mrs. Julia Rankin Forbis—1923 .....                 | 100.00     |
| Mrs. Mary J. Wharton Motley (bequest)—1923 .....    | 50.00      |
| Mr. and Mrs. John A. Hegwood (bequest)—1925 .....   | 100.00     |
| Mrs. Cornelia Mitchell Gallahan (bequest)—1925 .... | 100.00     |
| W. Vance Trollinger (bequest)—1931 .....            | 50.00      |

Others have written bequests in their wills.

We do not know when the first rock wall was built, but it must have been about the time the second building was erected. The wall was around the entire graveyard. The south wall was moved about fifty feet farther south, in line with the new church building shortly after it was erected in 1827, thus taking in a number of graves that were then outside of the old wall. The old east wall ran north from a point about half way between the present building and the gate east of the church. In 1868 this wall was moved 170 feet farther east, taking in what has been known as the new part of the graveyard. In 1924 the south wall west of the church was moved thirty-five feet farther south, thus bringing it in line with the new David Caldwell Building; and the old west wall was moved one hundred feet farther west to the highway, thus taking in the site of the first church building. J. Al. Rankin and H. A. Barnes were the prime movers in having this done, and were also instrumental in having a hedge planted around the whole front yard of the church.



## BUFFALO MEN IN PUBLIC OFFICE

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The Buffalo congregation has often been called upon to furnish men for important public positions. Dr. Caldwell was a member of the first state convention at Halifax in 1776 that framed the first state constitution; and he was a member of the state convention in 1788 that approved the federal constitution.

Alexander Martin became governor in 1781 when Governor Burke was captured by the Tories, and he was elected for five terms of two years each; he was a representative from North Carolina in the federal convention in 1786 that framed the national constitution; and a United States senator in 1793.

John M. Dick was a superior court judge from 1835 until his death in 1861.

State Senators from Buffalo congregation were: Alexander Martin, 1779, and six other terms; William Gowdy, 1786 and 1789; Daniel Gillespie, 1790-1795; Hance McCain, 1797, 1798, 1805 and 1806; Hance Hamilton, 1799 and 1800; John W. Caldwell, 1816, 1817, 1818 and 1820; John M. Dick, 1819, 1829, 1830 and 1831.

Members of the House of Commons from Buffalo were: Robert Lindsay, 1777 and 1778; Daniel Gillespie, 1779 and 1789; William Gowdy, 1780, 1781, 1782, 1787 and 1788; John Hamilton, 1784, 1785, 1786, 1788 and 1789; Hance Hamilton, 1790, 1795, 1796 and 1797; Hance McCain, 1795; Zaza Brasher, 1802, 1804, 1805 and 1806; Robert Lindsay, 1812; James McNairy, 1814, 1815, 1816 and 1818; William Ryan, 1816, 1817 and 1818; Robert Donnell, 1817 and 1819; John Rankin, 1820; James W. Doak, 1848; William Unthank, 1824; Dr. Rufus K. Denny, 1890.

The High Sheriffs from Buffalo were:

|                       |           |
|-----------------------|-----------|
| James Brown .....     | 1777-1778 |
| John Gillespie .....  | 1779-1783 |
| Hance Hamilton .....  | 1786-1790 |
| James Coots .....     | 1793-1794 |
| Zaza D. Brasher ..... | 1795-1796 |
| Abner Weatherly ..... | 1797-1807 |

|                               |           |
|-------------------------------|-----------|
| Simeon Geren .....            | 1813-1814 |
| James W. Doak .....           | 1825-1847 |
| James Milton Cunningham ..... | 1879-1881 |
| Joseph S. Phipps .....        | 1932-     |

Clerk of Superior Court:

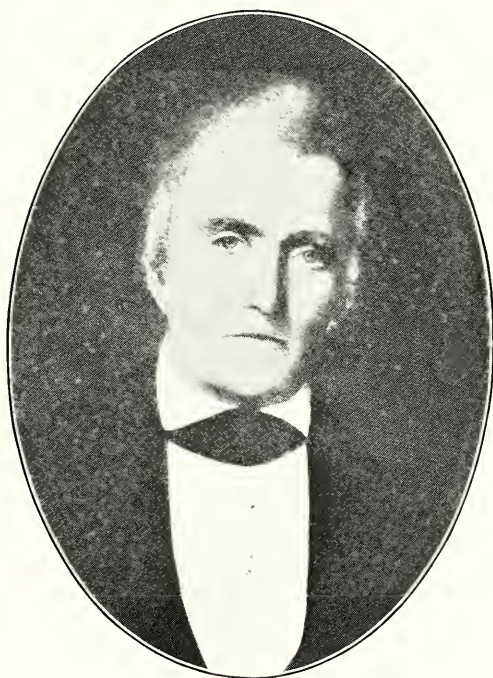
|                       |           |
|-----------------------|-----------|
| Thomas Caldwell ..... | 1807-1847 |
|-----------------------|-----------|

Clerks of County Courts and Register of Deeds:

|                          |           |
|--------------------------|-----------|
| Thomas Hamilton .....    | 1788-1791 |
| John Hamilton .....      | 1791-1815 |
| John Hanner .....        | 1816-1832 |
| Alfred E. Hanner .....   | 1832-1836 |
| Robert T. Woodburn ..... | 1848-1854 |

Members of the County Court and Commissioners:

William Gowdy, 1783; James Brown, 1783; William Dent, 1780; Alexander Caldwell, 1780; Robert Bell, 1801; Zaza D. Brasher, 1801; David Caldwell, Jr., 1809; J. Al. Rankin, 1908-1928.



THOMAS CALDWELL  
1777 - 1859



## BATTLE OF THE REGULATORS

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This should properly be called the beginning of the Revolutionary War. The Regulators were contending for many of the same principles that the colonies contended for in the Revolution. The Governor was appointed by the English Crown, and he in turn appointed all sheriffs, judges, clerks and other officers, subject to the veto of the Crown. In this the people were denied the right of self-government.

They were also taxed without representation; and the tax was heavy for the times, caused by the determination of Governor Tryon to build for his use a very expensive mansion at New Bern.

But the immediate cause of the organization of the Regulators was that the sheriffs, clerks of court, registers of deeds, surveyors, entry takers and other officers were defrauding the people by demanding from two to five times as much as the legal fees and the authorized taxes. The legal fee for recording a deed was one dollar, but the clerks would often demand five dollars. The sheriff and his deputies would go out to collect taxes, and if the man did not have the money at hand to pay, his horse was levied on and put up for sale with no one present but the sheriff and his deputies. One of the deputies would bid it off at his own figure, and thus take the man's horse from him. The sheriff would some times sell the clothes from the backs of members of the family.

The people sent petition after petition and personal representatives to the Governor begging for relief. The Governor would make fair promises, but gave no relief. This continued from 1765 to 1771. Finally the patience of the Regulators was exhausted and they began to handle the sheriffs pretty roughly; and they liberated some of their number who had been imprisoned. Furthermore some of them refused to pay any more taxes until they were reimbursed for the fraudulent taxes already forced from them. They gathered in large numbers at Hillsboro during court week to demand justice, and actually frightened the judge so that he left town. They captured the

court clerk and severely whipped him, and demolished his fine house and furniture which had been bought with ill-gotten money. They were now going to extremes, but for six long years they had sought relief in a legal way and had gotten none.

The State Assembly met in New Bern in 1770, and Hermon Husband, a Regulator, was sent as a representative from this district. The Governor had already had some trouble with Husband, and did not want him present in the Assembly, so had him arrested and imprisoned. A large body of the Regulators organized to go to New Bern to release Husband. The Governor became frightened and released him before the Regulators arrived. The number of the Regulators was increasing and they were organizing and making more insistent demands for justice.

Near the first of March, 1771, the council of state declared war against the Regulators. The Governor was asked to call out the militia and to take command of the forces. Shortly thereafter he began his march toward Hillsboro. It was largely the eastern counties against the western. The eastern counties, being near the seat of government, had not experienced the same unjust and illegal abuses that the west had experienced, and they were on the side of the Governor; however, many individuals in the east were really in sympathy with the demands of the Regulators.

When the Regulators heard that Governor Tryon was on his way to Hillsboro at the head of an army, they began to collect their forces and to prepare to meet him in battle. The armies met May 16, 1771, near Alamance Creek, on the line between the counties of Guilford and Alamance, and the battle ensued. The Regulators present were about two thousand men; but Dr. Caruthers says not more than half of them had come prepared for or expecting a battle. The Governor had 1,100 men, and they were well equipped with arms and ammunition. The best authorities say nine of the Regulators and twenty-seven of the Governor's men were killed, and many more on both sides wounded. The Regulators were not supplied with ammunition, and man by man as he used up what ammunition he had, retired from the field. In this way their lines were gradually weakened, and when the Governor's forces attempted to surround them, all fled.



Dr. Caldwell, accompanied by Alexander Martin, was with the Regulators. The day before, and the morning of the battle, Dr. Caldwell was trying to intervene and effect some kind of a compromise to prevent the battle. For this purpose he visited Governor Tryon's camp several times. Dr. Caruthers states that "a large proportion of the men in his congregation were Regulators," and that they were men of religious education and trained in the principles of civil and religious freedom. They were men of good character.

The names of only a few of the men from Buffalo have been preserved for us, namely: Robert Thompson, who accompanied his pastor to Tryon's camp on the morning of the battle and was killed by Governor Tryon; William Rankin and William Roberson were two of the sixteen excluded from the privilege of pardon in the proclamation of the Governor. This was the William Rankin who married Jane Chambers and lived on the Buffalo Creek. William Roberson lived on Hunting Creek. The Gillespie brothers, John and Daniel, were there. It is unfortunate that we do not have positive statements about others, but it is a fact that most of the men of Buffalo Church were there.

## BUFFALO MEN IN THE REVOLUTIONARY WAR

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The war of the Revolution lasted for five years. Independence was declared July 4, 1776, and Lord Cornwallis surrendered October 19, 1781. However, the war really began with the Battle at Lexington, Mass., April 19, 1775, and the terms of peace were not signed until September 3, 1783.

The people in the colonies were divided on the subject of independence. King George had many loyal followers in every colony. This is what added the civil warfare feature and made the strife so bitter and bloody. The Scotch-Irish Presbyterians in every colony were almost to a man for independence. They had suffered much under British oppression in Ireland, and had come to America that they might have both religious and civil liberty, and they were ready to fight for their rights.

In North Carolina, as in other colonies, the majority of the people were Whigs, and the state colonial government was in their hands; but there were Tories in every county, and in some counties they were in the majority. They were numerous in what was then southern Guilford, southern Orange and Chat-ham, and in the southeastern part of the state. It was these Tories that gave our people so much trouble.

After the battle of Moore's Creek, February 27, 1776, until the fall of 1780 there were no major battles in North Carolina, but there was a constant warfare between the Whigs and Tories. It was a real civil war and a bitter and bloody contest. One thing that made it so bad was that the men were not organized into large armies with a responsible general, but in small detached companies, often with reckless and murderous leaders. Many took advantage of the situation to plunder and rob, and some to seek vengeance on their personal enemies. Conditions went from bad to worse year after year as the feeling between the parties became more bitter.

Lord Cornwallis, having overrun South Carolina, started for North Carolina in the fall of 1780. This gave the Tories new

hope of success and emboldened them in their depredations, and made conditions even worse. This whole section was in confusion, and no man's life was safe. Each party was set on destroying the other by any means, fair or foul.

After reading all the local and state histories of this period, the writer is perfectly satisfied that every man in the Buffalo congregation, who was of the right age, was in the service of his country as a soldier at one time or other during the war. Some were in the continental army, some in the militia, and some were volunteers for special service.

No roster of the Guilford soldiers has been preserved, and only a few of their names appear in the Colonial Records. It is by the merest accident we find the names of some of these men. George Donnell, son of Thomas, was a soldier and served until the close of the war, but his name never appears on any North Carolina record. It is found in the "Life of Rev. George Donnell," by Dr. T. C. Anderson, written and published in Tennessee. We would never have known that Robert Rankin was in the war but for the fact that Dr. Caruthers asked him to go over the Guilford battle field with him. Dr. Caruthers states that Rankin was in the battle and pointed out to him the tree by which he stood. The name of Captain Andrew Wilson, a Buffalo member, never appears except in the petition of John Denny for a pension. We would never have known positively that William Scott, Henry Ross, William Russell, Charles Breden, Reese Porter, William Donnell, son of Thomas, George Denny, William Donnell, son of Robert, and others were soldiers in the service but for the fact that Captain Robert Bell, the captain of their company, was tried before the session of the church and they were called as witnesses.

We do have the proof of the active service of a goodly number of the Buffalo members, and although the names of others do not appear on any records we have been able to find, yet we are satisfied they were in the service with their neighbors and fellow churchmen. An accumulation of good circumstantial evidence is always accepted as sufficient to establish a fact at law. Let us examine the evidence.

Exhibit One. After the Declaration of Independence, July 4, 1776, "Dr. Caldwell often preached on the subject of the existing difficulties between England and the American colonies.

Hardly a Sabbath passed in which he did not allude to the subject in some way or other; and while he denounced in the strongest terms the corruptions and oppressions of the existing government, he exhorted his hearers with equal energy and zeal to value their liberties above everything else, and to stand up manfully in their defense." (Life of Dr. Caldwell, page 183.) Dr. Caldwell was greatly beloved, and his people had all confidence in him. They followed his leadership in everything else, and they would most certainly have followed his leadership in this war and enlist in the service of their country.

Exhibit Two. Dr. Caruthers, who succeeded Dr. Caldwell as pastor, was on these grounds only thirty-nine years after the Guilford battle. He took great interest in the history of the war, and wrote two volumes dealing with the history of that period. He also wrote the Life of Dr. Caldwell, in which he deals extensively with the Revolutionary War. In collecting material for these three volumes he visited and talked with many of the old soldiers. We have it from his own pen, on record in Washington, that he was often in the home of Major John Donnell. He went over the Guilford battlefield with Robert Rankin, a soldier in that battle, and had Rankin to point out to him the location of different troops and the line of battle. He was a great admirer of Col. Daniel Gillespie, and often consulted with him. He visited Captain Andrew Wilson, who lived fourteen years after Dr. Caruthers became his pastor. He states that he collected much information from Col. William Ryan, a brave soldier in that war. He visited and consulted with many more of the old soldiers and the widows of soldiers in his congregation. He allowed no source of information to escape him. And he assures us from his own personal investigations that so far as he could find there was not a single Tory in Dr. Caldwell's congregations. (Life of Dr. Caldwell, page 170.) He further states, "The men of his (Caldwell's) congregation were all thorough-going Whigs." (Page 209.) In speaking of the battle at Guilford Court House, he says, "All the men in both congregations (Buffalo and Alamance) who were fit for duty were either in the battle or employed in some way under the direction of General Greene." (Page 232.) Again, in speaking of the men of these congregations he says they were the best partisan officers and the best soldiers that the cause of independence had in this region if not in the state. (Page 170.)

Dr. William H. Foote, in his "Sketches," says, "All the active men in Dr. Caldwell's congregations were in some way engaged with the army." (Page 279.)

Dr. T. C. Anderson in his *Life of Rev. George Donnell* says, "All the male members of Alamance and Buffalo Churches, who were able to bear arms were mustered into service and joined the American Army." (Page 49.)

Further evidence is not necessary, but we have more.

Exhibit Three. There were seven commanding officers in Buffalo congregation: Col. Alexander Martin, who lived at the Court House; Major Thomas Blair, who lived on Reedy Fork; Captain Robert Bell, who lived just north of the church; Major John Donnell, who lived northeast of the church; Captain Andrew Wilson, who lived east of the church; Col. John Gillespie, who lived southeast of the church, and Col. Daniel Gillespie, who lived south of the church. These covered the entire bounds of the congregation, and all were patriotic and faithful, and some were enthusiastic and very active during the entire war. There were also several minor officers in the congregation. No Tory or neutral party could have lived in these bounds. The feelings of the Whigs became too intense and bitter. Under the high pressure of these officers and their loyal Whig neighbors every man would have been compelled to enlist whether he wanted to or not.

Furthermore it would have required the enlistment of every man in Buffalo to make up the required quota of fifty men in the companies of these officers. Col. John Paisley, Col. Arthur Forbis, Captain John Forbis and Captain Robert Paisley had charge of the men from Alamance Church; the Quakers on the west from religious convictions were not in the war; and the Germans on the east had their own officers and companies. The companies of these Buffalo officers must have been made up of Buffalo men.

Exhibit Four. In 1777 the state assembly passed an act for the organization of its forces for the war. It made subject to draft all the effective men from the age of sixteen to fifty, inclusive. (Col. Rec., vol. 24, page 1.) This act would have brought every man of the military age in the Buffalo congregation into the war service. The men were not required to enlist for the duration of the war, but for special campaigns, and then they



were released from service for a period. Dates are given in connection with the names of certain men to show they were of the proper military age.

Exhibit Five. Another strong proof that all the men of the Buffalo congregation were in active service is the large number of campaigns made by the army officers from this church. By a careful study of history and the Colonial Records we find they were in no less than fifteen campaigns and battles, and that is not counting the large number of expeditions made against the Tories, which was almost a constant warfare.

Exhibit Six. When General Greene was retreating before Lord Cornwallis from Charlotte towards Virginia, he sent an order to the Guilford officers to call out the militia en masse and join him. Some of the Guilford soldiers were already with him, and others joined him, and all retreated over the Dan River. Lord Cornwallis gave up the chase at the Dan, and went to Hillsboro. In about two weeks Cornwallis came back to Guilford, and camped at different places in the bounds of Buffalo church for a week, then moved his camp to Deep River, beyond Guilford College. While he was camping in the bounds of Buffalo his cavalry and detached parties of his soldiers were constantly pillaging, plundering and robbing the homes of the community. Hardly a house in all our bounds escaped their depredations. "What the men and their horses could not consume was destroyed; corn cribs were pulled down and the corn wasted, the hay and fodder were burned or scattered about, the fences were destroyed, and it seemed to be an object with them to do as much mischief and produce as much wretchedness over the country as possible." (Life of Caldwell, page 215.) They knew the people of this community were all Whigs, and they were bent on destroying all their resources. Most of the Guilford men were away from home in the army and in many cases the British soldiers drove the women and children from their homes, and otherwise mistreated them.

General Greene, having received reinforcements from Virginia, recrossed the Dan and received other reinforcements from North Carolina. While Cornwallis was encamped on Deep River, General Greene came on to Guilford Court House, in the very bounds of Buffalo Church, and again called for all the North Carolina men to join him. We can now understand why "All



the men in both these congregations who were fit for duty were either in the battle, or employed in some way under the direction of General Greene." They were fighting mad and saw a good chance with General Greene's reinforcements to drive these pesky marauding British from their country. Dr. Caruthers says, "A number of individuals in the Buffalo congregation volunteered that morning and put themselves under officers of known valor." Some of these volunteers were no doubt men beyond the military age limit of fifty years, some were boys under age limit of sixteen, and some were men who had just served on other campaigns and were at home on furlough. Some in the congregation were perhaps sick and could not be present that day, but had been in other battles before this and were in others after this, as was the case of Col. William Ryan.

Exhibit Seven. The British officers themselves bear testimony that this was a staunch Whig section. While Lord Cornwallis was encamped at Hillsboro he issued a proclamation, calling on all loyal followers in the surrounding counties to come and join the King's forces. He later complains, "I could not get one hundred men in all the Regulators' country to stay with us even as militia." Those who did join him were from the Tory settlements in the southern parts of Orange and Guilford. Col. Tarleton, in writing of the time of the Guilford battle, says, "They (the British) had no friends or partisans at this period except those included within the extent of the royal camp."

Exhibit Eight. When General Greene retreated across the Dan River many of the officers and men of Guilford were with him. This section was left without protection. The Tories took advantage of this and overran the congregation, plundering, robbing and devastating to their hearts' content. For a few weeks after the Guilford battle they continued to overrun the country. No man, not even the aged, was safe in his own home. The Whigs had to hide out and sleep in the thickets, or collect in squads for protection. About this time Col. David Fanning, the notorious Tory, established his headquarters on the Deep River and began his campaign of rapine and murder. This whole section was in fear and confusion. The homes had been repeatedly robbed until the people had practically nothing left.

We can hardly imagine the horrible and distressing condition of our people at this time. But they soon rallied and organized new companies, and began other campaigns against the Tories. The feeling and hatred was now so intense that when a man was captured by either party he was usually put to death on the spot. If the Whigs happened upon any one they did not know personally the usual question was put to him, "Who are you for?" If he did not give a satisfactory answer he was immediately swung to a limb or severely thrashed and ordered to leave the country. The people had suffered much and were still suffering. Their patience was at an end. Their feelings were so wrought up that no slacker or neutral party would have been allowed to remain in this red hot bed of Whigs. Any one who will read all the local and state histories of the conditions here at that time will be driven to the same conclusion.

Exhibit Nine. In 1777 the state assembly passed the Confiscation Act, confiscating to the use of the state the lands and properties of "such persons as are inimical to the United States," or "who hath at any time during the present times attached himself to or aided or abetted the enemies of the United States shall and are hereby declared to be confiscated to the use of this state." (Col. Rec., Vol. 24, page 124.) Under this act a goodly number in the county had their lands confiscated, but not a man in Buffalo congregation fell in that class, and this shows that they were all loyal to the cause of independence.

Exhibit Ten. In 1783 the state assembly passed an act reserving for the North Carolina soldiers a certain body of land in the territory of Tennessee, "beginning in the Virginia line where Cumberland River intersects the same, thence south fifty miles, thence west to the Tennessee River, thence down the Tennessee to the Virginia line, thence with the Virginia line east to the beginning." (Col. Rec., Vol. 24, page 483.) (What was then the Virginia line is now the Kentucky line.) A large number of the Guilford men located within this territory. Some of the Buffalo names we find there are Allison, Anderson, Bell, Blair, Brasher, Brown, Caldwell, Doak, Donnell, Duck, Gillespie, Gowdy, Hamilton, McDowell, McGready, McLean, McMurray, McNairy, Maxwell, Mecklin, Mitchell, Nicks, Porter, Rankin, Ross, Ryan, Scott, Smith, White, Wilson, and others. This is

proof that many of the Buffalo congregation received grants of land in payment for war service.

The evidence is more than sufficient to prove the case and establish the statement that every man of Buffalo congregation who was of military age was in the service. We are perfectly satisfied, after a thorough investigation, that if a roster of the Guilford soldiers had been preserved the name of every man of the right age belonging to the Buffalo congregation at that period would be found on the list. We are giving the names of some of these men. There were perhaps others whose names we have not been able to find. Remember the bounds of the congregation extended north to Speedwell Church in Rockingham County, northeast to Haw River Church in the northeastern corner of the county, east to the German settlement, south to Alamance congregation, and west to the Quaker settlement. There was no other church in all these bounds during the Revolution. Where we have definite proof the reference is cited, for that adds to the presumption at least that that man's brother and neighbors were in the service; and where the definite proof is lacking the dates are given to show that that man was of the right age for military service.

Allison, Alexander. Son of David. Member of Capt. Robert Bell's company. Minutes of Session, 1777.

Allison, John, Sr. Son of David. Caruthers' History, Vol. 2, page 159.

Allison, John, Jr. Son of John. Life of Dr. Caldwell, page 233.

Anderson, John. Son of John. Received land in Tennessee for payment of war service. Roster of soldiers from North Carolina, page 257.

Anderson, Robert. Son of John. Life of Caldwell, page 225.

Anderson, Thomas. Son of William. Second North Carolina Regiment. Colonial Records, Vol. 13, page 530.

Archer, David. Son of James. Was of right age. His father and brother were in the service and he must have been also.

Archer, James. Life of Caldwell, page 226.

Archer, John. Son of James. Was of right age.

Archer, Thomas. Son of James. Caruthers' History, Vol. 2, page 51.

Barr, David. Son of James. Ordained to the ministry 1784, and was of military age.

- Barr, James, Jr. Son of James. Was trading in land in 1787, and was of military age.
- Barr, Robert (1754-1838). Son of James, and was right age for military service.
- Beals, John. Son of Thomas. Captain James Martin's company. Enlisted 1777 and died May, 1778.
- Bell, Francis. Son of Samuel. Was trading in land in 1780, so was of military age.
- Bell, James. Son of Samuel. Married Mary Carson in 1773, so was of military age. Colonial Records, Vol. 22, page 57.
- Bell, Robert. Captain in Second North Carolina Regiment. Colonial Records, Vol. 10, page 937. His company was at Eutaw Springs, 1781. Colonial Records, Vol. 22, page 112.
- Bell, Samuel. Safety Committee for Guilford. Colonial Records, Vol. 10, page 762. Enlisted. Colonial Records, Vol. 16, page 1022. Pensioner. Colonial Records, Vol. 22, page 58.
- Bell, Thomas. Son of Samuel. Married Elizabeth Carson, 1774, so was of military age.
- Black, George. A young man located here in 1753, and would be of military age.
- Blair, Thomas. Son of John. Major in Guilford militia. Colonial Records, Vol. 10, page 531. He had three brothers: Andrew, John and Jonathan, who must have been in the service with him.
- Brasher, Asa. Son of Robert. Signed a petition in re court house in 1773. His son was sheriff of county 15 years after the war. He must have been in war service.
- Brasher, Bazel. Son of Robert. Married daughter of John Nicks about time of war, and located later in Tennessee, perhaps on lands received for war service.
- Brasher, Isaac. Son of Robert. Married daughter of John Nicks, and moved to Tennessee, perhaps to lands granted for war service.
- Brasher, Robert. Exempt from tax in 1782. Colonial Records, Vol. 9, page 806. This must have been for war service.
- Brasher, Zaza. Son of Robert. Married Elizabeth Adkinson in 1775, so was of right age for war service.
- Brawley, Hugh. Located here in 1765, and was right age for military service.

- Brawley, John, a young man, located here in 1757 and was right age for military service.
- Breden, Charles. Son of Robert. Member of Capt. Robert Bell's company. Minutes of Session. He had two brothers, Alexander and Robert, who must have been in service. They were of the right age.
- Brown, Benjamin. Son of Samuel. Enlisted 1777, died 1778. Colonial Records, Vol. 16, page 1015.
- Brown, James. Son of Samuel. Enlisted 1777. Colonial Records, Vol. 22, page 56. Pensioner. Colonial Records, Vol. 22, page 56; Life of Caldwell, page 226.
- Brown, Joseph. Son of Samuel. Enlisted 1776. Colonial Records, Vol. 16, page 1010. Pensioner. Colonial Records, Vol. 22, page 59.
- Brown, Thomas. Lived at the Court House in 1776. Married Agnes, daughter of David Kerr, at close of the war, and moved to Tennessee, perhaps to lands granted for war service. A man by that name did receive a grant.
- Burney, Charles. Located here in 1778, and was right age for military service.
- Burney, John. Located here in 1777, and was the right age for military service. Army Account Book, Vol. 8, page 27.
- Burney, William. Son of John. Was given land in 1782, so was of military age during the war. Account Book, Vol. C, page 154.
- Caldwell, Alexander. Brother of Dr. David. Life of Caldwell, page 12.
- Caldwell, Dr. David. Life of Caldwell, page 210.
- Campbell, James. Caruthers' History, second volume, page 173.
- Campbell, James, Jr. Lieutenant Second Battalion. Colonial Records, Vol. 10, page 937. He married Mary, daughter of Col. William Dent, in 1777. He was either killed or died in 1781.
- Campbell, John. Lived at the Court House. Called major in Minutes of Session.
- Coots, James. Lieutenant Fourth North Carolina Regiment. Colonial Records, Vol. 16, page 1028. Ensign. Vol. 10, page 518. Granted land in Tennessee. Roster of North Carolina Soldiers, page 239.
- Coots, John. A brother of James. Had married in 1769, a



daughter of Robert McQuiston. Was right age for military duty.

Craig, Robert. Member of Capt. Robert Bell's company. Minutes of Session, 1777.

Creswell, James (1746-1822). Son of James, Sr. Was right age for military duty.

Creswell, William. Brother of James, and was right age for military duty.

Cumming, William (1757-1849). Lived in our midst from 1836 to 1844. War record, files of "Patriot" in Public Library, April, 1849.

Cummings, George. Son of John. Began to trade in land in 1780, so was right age for military duty. He had a brother John, who was also of right age for service.

Cummins, David. Son of Thomas. Caruthers' History, Vol. II, page 159.

Cummins, Robert. Son of Thomas. Was trading in land in 1782, and was of military age.

Cummins, Samuel. Son of Thomas. Was trading in land just after the war, and was of military age.

Cummins, Thomas. Son of Thomas. Life of Caldwell, page 234.

Cunningham, Hugh. Son of John. Was in Capt. Robert Bell's company. Minutes of Session, 1777.

Cunningham, James. Son of John. Received a grant for 640 acres in Tennessee for war service. Roster of Soldiers from North Carolina, page 434.

Cunningham, Jeremiah. Son of John. In North Carolina Militia. Roster of Soldiers from North Carolina, page 434. Pensioner. Colonial Records, Vol. 22, page 62.

Cunningham, John, Jr. (1763-1821). Son of John. Was of right age for military duty, and must have served with his brothers.

Cunningham, Joseph. Son of John, Sr. Lieutenant in North Carolina Militia. Roster of Soldiers from North Carolina, page 323.

Denny, George (1745-1816). Son of James, Sr. Member of Capt. Robert Bell's company. Minutes of Session, 1777.

Denny, James, Jr. (1759-1816). Son of James, Sr. Was of right age for military duty.

Denny, James. Son of William, Sr. Died in 1779, leaving young children. He was right age for military duty.



- Denny, John. Son of Walter. In Capt. Andrew Wilson's company and in Capt. Robert Bell's company. Pensioner. Colonial Records, Vol. 22, page 112.
- Denny, Joseph (1757-1837). Son of Walter. Pensioner. Colonial Records, Vol. 22, page 63.
- Denny, William, Jr. Son of William, Sr. Was married before 1770. His father left him land that year, so he was of right age for military duty.
- Denny, William (1760-1825). Son of Walter, and brother of Joseph. Was of military age. Caruthers' History, Vol 2, page 273.
- Dent, Peter. Son of William. Was born 1761. His father and brother were active soldiers, and he too must have been in the service.
- Dent, William, Sr. On Committee of Safety. Colonial Records, Vol. 10, page 762. Master of Commissary. Vol. 10, page 966.
- Dent, William, Jr. Son of William. First Lieutenant. Colonial Records, Vol. 10, page 519.
- Dick, James (1760-1826). Son of William. Judge John M. Dick, a son, handed down the tradition to some now living that his father told him of his experiences in the war. James had three brothers, Thomas, Samuel and John, who were near the same age and must have been in the war.
- Dillon, Nathan. Was owner of the mill on North Buffalo that was taken over by the British. He must have fought in the war. Life of Caldwell, page 225.
- Dixon, William. Located here on the Reedy Fork in 1778. He must have been in the war service.
- Doak, James. Married Mary, sister of Col. John Paisley, in 1775. He died in 1806 and willed land in Tennessee to his children. This must have been land received in pay for war service.
- Doak, Robert. Brother of James. Died in 1796, leaving several children. He was right age for military duty.
- Donnell, Andrew (1757-1835). Son of Thomas, Sr. Pensioner. Colonial Records, Vol. 22, page 63.
- Donnell, Daniel (1755-1835). Son of Robert, the second. Pensioner. Colonial Records, Vol. 22, page 63. Tradition handed down to his great-grandson, James D. Donnell, now living, is positive he was in the war.

- Donnell, George (1759-1830). Son of Thomas. Life of Rev. George Donnell, page 49.
- Donnell, James (1744-1811). Son of Thomas. Was of the right age, and we have positive proof that four of his brothers were in the service, and he must have been also.
- Donnell, James. Located here in 1760. His youngest son was born in 1783. He was of the right age. Two of his sons were later elected ruling elders. He must have been a Whig and in the war service.
- Donnell, James. Was the stepson of Robert Breeden, who died in 1778. James Donnell and John Rankin were the executors of his will; so James was of the right age for war service.
- Donnell, Major John (1748-1822). Son of Thomas. Life of Caldwell, page 232.
- Donnell, John. Son of Robert, Sr. Married Sarah Donnell in 1779, so was of the right age. We have positive proof that six of the Donnells were in the war, and he must have been also.
- Donnell, Latham. Son of Thomas. Was of the right age. We have positive proof that four of his brothers were in the war. Major John was an active officer. Latham must have been in his company.
- Donnell, Robert (1752-1816). Son of Thomas. Was of the right age. He must have been in the company of his brother, Major John. We have positive proof that four of his brothers were in the service.
- Donnell, Robert. Son of Robert, Sr. Married Catherine McCalib in 1776, so was of the right age. We have positive proof that six of the Donnells were in the war, and he must have been also.
- Donnell, Samuel (1760- ). Son of Robert, the second. Was of the right age. He later became a minister and moved to Tennessee.
- Donnell, Thomas (1754-1835). Son of Thomas, Sr. We have positive proof that four of his brothers were in the service. He must have been in his brother John's company. He became a physician.
- Donnell, Thomas. Son of Robert, Sr. Was of the right age. He entered the ministry just after the war. He piloted Col. Washington over the country, and must have been in war service.

- Donnell, William (1749-1822). Son of Thomas, Sr. Was in Capt. Robert Bell's company in 1776. Minutes of Session.
- Donnell, William. Son of Robert the second. Married Mary Bell in 1773, so was of the right age for war service. He was in Captain Bell's company. Minutes of Session.
- Duck, Samuel. Married Mary, daughter of James Denny, just before the war. After the war he moved to Tennessee, perhaps to land he received for war service.
- Erwin, Joseph. Son of Robert. Married in 1782, so was right age for military duty. He had two brothers, Robert and Richard, who were perhaps also in the service.
- Finley, George, Jr. Son of George. Was buying land in 1784. He is recorded as receiving pay for military service. Roster of North Carolina Soldiers, page 379.
- Finley, James. Son of George, Sr. Pensioner. Roster of Soldiers of North Carolina, page 434.
- Finley, Josiah. Son of George, Sr. Was buying land in 1778, so was right age for military service.
- Forbis, Arthur. Married Mrs. Lydia Rankin in 1763. Was later elected an elder at Buffalo, and must have been a Whig and in service.
- Gilchrist, John. Settled here in 1766, and died in 1800. Was of right age for military duty.
- Gillespie, Col. Daniel (1743-1829). Life of Caldwell, page 171.
- Gillespie, Col. John (1741-1806). Life of Caldwell, pages 171 and 211; Caruthers' History, Vol. 2, page 271.
- Gowdy, William. Was active Whig. Colonial Records, Vol. 17, page 244.
- Gray, Alexander. Located here in 1780, and died in 1832. Was right age for military duty.
- Green, Thomas (1755-1839). For war record, see files of Patriot in Public Library, Greensboro, November, 1839.
- Hamilton, George. Son of George, Sr. Died in Tennessee in 1797, leaving a family of six children. He must have gone there to lands received for war service.
- Hamilton, Hance. Son of George, Sr. Was sheriff in 1786, and therefore must have been a staunch Whig. He received pay for war service. See Roster of Soldiers from North Carolina, page 391.
- Hamilton, James. Son of George, Sr. Owned a farm in 1782,

so was of military age. After the war he removed to Tennessee, to that section that had been reserved for soldiers. See Roster of Soldiers from North Carolina, page 287.

Hamilton, John. Son of George, Sr. Married just before the war. He bought land in 1782, and was of right age for military duty.

Hamilton, Robert. Son of George, Sr. Located in Sumner County, Tennessee, after the war, perhaps on lands received for war service.

Hamilton, Thomas (1744-1829). Son of George, Sr. A pensioner. See Colonial Records, Vol. 22, page 69.

Hamilton, William. Son of George, Sr. Died in 1785, leaving a widow, so he was of right age for military service. He willed to his family lands in Tennessee.

Hatrik, Robert (1757-1838). Was right age for military duty.

Larkin, John. See Caruthers' History, Vol. 2, page 159.

Leeper, James. Located here in 1780, and was of military age.

McClintock, John. May have been too old for war service, but his sons, John and William, were old enough; and all his descendants are entitled to recognition. He was knocked from his horse by Colonel Tarleton. Caruthers' History, Vol. 2, page 99.

McDowell, James. Son of Joseph, Sr. Was in the army still when his father died in 1797. A relative, Mrs. H. P. Anderson, says he served in the war.

McDowell, John. Son of Joseph, Sr. Was dead when his father made his will in 1797, and his regimental clothes were willed to James. He must have been in the war.

McDowell, Joseph, Jr. Son of Joseph, Sr. Married Martha White, daughter of John, just after the war and moved to that part of Tennessee reserved for North Carolina soldiers. His wife was born in 1763. He must have been in the war.

McElhattan, William. Was a member of Capt. Robert Bell's company. Minutes of Session. He married Mary Hamilton in 1787.

McGibbony, Patrick. Lieutenant in service. Colonial Records, Vol. 16, page 1110, and papers now in hands of Mrs. John L. King, a great-granddaughter.

McGready, John and William. Sons of James, Sr. Were trading in land just after the war, and were right age for military duty.

- McIntire, Robert. Bought land here in 1778, and was right age for military duty.
- McKnight, Robert and William. Sons of John, who settled here in 1756. Their father died in 1771. Their sister Elizabeth was born in 1756. They must have been right age for military duty.
- McLean, Moses. Married his second wife in 1796. The United States Census of 1790 gives him as having two sons over 16, so he was right age for military duty. *Life of Caldwell*, page 226.
- McMurray, James, John and William. Sons of John, Sr. When their father died in 1789, the older children were married and settled, so these boys were of the right age for military duty. It appears that William was given a grant of land in Tennessee. *Roster of Soldiers from North Carolina*, page 286.
- McNairy, Francis. Married in Pennsylvania in 1761 and located here in 1762, and was right age for military duty. *Life of Caldwell*, page 231.
- McNairy, John. Son of Francis. Was born in 1762, and was of right age for military duty. John moved to Tennessee a few years after the war, perhaps to lands received in pay for war service. A county in Tennessee was named in his honor.
- McQuiston, Gustavius, Thomas and James. Sons of James, Sr., who died in 1766. Were all of right age for military duty. Thomas was a pensioner. *Roster of Soldiers from North Carolina*, page 582.
- McQuiston, Moses, Walter, James and Robert. Sons of Robert, Sr., who died in 1766. Were all of the right age for military duty. Some of the McQuistons moved to Tennessee, perhaps to lands they received for war service.
- McQuiston, John. The youngest son of Thomas, Sr. Was of right age for military duty.
- McQuiston, Thomas. Son of Thomas, Sr. Was in war service. See obituary notice in *Patriot*, 1853.
- Martin, Alexander. Was a colonel in the Second North Carolina Regiment in the northern campaign. *Colonial Records*, Vol. 16, page 1003.
- Maxwell, John, Samuel and Thomas. Sons of John, Sr., who located here in 1772. Were old enough for war duty. Samuel died in 1808, and his children sold 720 acres in Tennessee to



- Clement Cannon, the uncle of Congressman Joseph G. Cannon. He must have gotten this land for war service.
- Mecklin, Hugh and James. Sons of Hugh, Sr. Hugh, Jr., married Agnes Denny in 1785. All the Mecklins moved to that section of Tennessee that had been reserved for North Carolina soldiers. They were of the right age and must have been in the war.
- Mitchell, Adam, Jr., and John. Sons of Adam, Sr. Were trading in land just before the war. Their names do not appear on any record after the war. They must have died or been killed in service.
- Mitchell, Adam, and Henry. Sons of Robert, Sr. Were trading in land just before the war. This Mitchell family went to that part of Tennessee that had been reserved for North Carolina soldiers. They must have been in the war.
- Montgomery, William. Was living on Buffalo before the Revolution, and was a soldier in that war. *Life of Caldwell*, page 170.
- Nelson, George and John. Sons of Alexander. Were the right age for military duty.
- Nicks, George (1756-1838), John, Jr., and Quinton. Sons of John, Sr. George was in the war service and received a pension. *Colonial Records*, Vol. 22, page 78. John went to that part of Tennessee reserved for North Carolina soldiers, and all three must have been in the war.
- Porter, Reece. Belonged to Capt. Robert Bell's company. *Minutes of Session*. In 1787 he sold his farm here and went to that territory in Tennessee reserved for North Carolina soldiers.
- Rankin, John. Son of John and grandson of Robert, Sr. *Life of Caldwell*, page 233. Perhaps another son of John, captured at Ramsour's Mill. *Life of Caldwell*, page 232.
- Rankin, John (1736-1814). Son of Joseph, of Delaware. Located here in 1764 or 1765. Tradition says John was in the war, and this tradition is only two steps from John to the writer, and that through sons who lived with their parents for thirty-five years or more. Cornwallis camped two days within a quarter of a mile from his home, and destroyed everything on the premises. His brother William was in the service.
- Rankin, John and Robert. Sons of George and grandsons of



Robert, Sr. Their father died in 1761. John married Rebecca Rankin in 1786. Robert was a pensioner, No. W. 5664 in office at Washington.

Rankin, John, Robert and William. Sons of Robert and grandsons of Robert, Sr. For Robert, see *Life of Caldwell*, page 234. William was trading in land in 1782, and John in 1784. They must have served in the war.

Rankin, William (1744-1804). Son of Joseph, of Delaware. Was in the Alamance battle. Colonial Records, Vol. 8, page 613. Cornwallis camped on his farm. Caruthers' History, Vol. 2, page 98. He was a staunch Whig. *Life of Caldwell*, page 225. Pensioner. Colonial Records, Vol. 22, page 82.

Ross, Henry, James and John. Appear to have been brothers. Henry was a member of Capt. Robert Bell's company. Minutes of Session. Henry moved to that territory in Tennessee reserved for North Carolina soldiers. John died in 1791, leaving a family of nine children. All three were of the right age and must have been in the service.

Russell, Robert and William. Appear to have been brothers and located here about 1775. William was in Capt. Robert Bell's company. Minutes of Session. Robert was also of right age for military duty, and both must have been in the war.

Ryan, John, Robert and William. Sons of John, and were all of right age. For William, see files of Patriot in Public Library, March 11, 1843. For John, see Colonial Records, Vol. 22, page 422. Robert must have been in the service also.

Ryan, James and Patrick. Sons of James and grandsons of Edward. For Patrick, see Colonial Records, Vol. 15, page 728. James moved to that district in Tennessee reserved for North Carolina soldiers.

Scott, Samuel, Jr. Son of Samuel, Sr. Died or was killed during the war. He was right age for military service.

Scott, William. Son of Samuel, Sr. Was a member of Capt. Robert Bell's company. Minutes of Session, 1777.

Smith, John, William, Robert, Samuel and Andrew. Sons of Robert, Sr., who located here in 1755. Were all of the right age for military service. There are so many Smiths in the Colonial Records and with the same given name, that it is difficult to say who is who, and to give the references.

Smith, John, William and Thomas. Sons of John and grand-

sons of Robert, Sr. Were old enough for service. John (1761-1822); William died in 1833—he was a pensioner. Roster of Soldiers from North Carolina, page 435. Thomas received a grant of land in Tennessee for war service, and was granted fifteen pounds by the county court for the loss of a leg at Eutaw Springs in 1781. Other grandsons of Robert, Sr., may have been in war service.

Spruce, William. A young man; located here in 1765, and married a daughter of John Nicks. He was right age for military duty.

Starratt, James. Located here in 1778, and was right age for military duty. Colonial Records, Vol. 10, page 519.

Thompson, Samuel. Son of Robert, who was killed at Battle of Alamance. Caruthers' History, Vol. 2, page 99.

Touchstone, Jonas. Was trading in lands on North Buffalo in 1775, so was of right age for military duty.

Trousdale, William. Located on North Buffalo in 1764 and must have been in the war. He moved to Tennessee and a county there is named Trousdale, perhaps for him.

Unthank, Allen and John. Sons of Joseph. Allen has his taxes remitted by the county court because of his service in the army. John was trading in land in 1778, and so was right age for military duty.

White, John. Married Jane Paisley in 1762, sister of Col. John Paisley. Commissioner of Army Supplies. Colonial Records, Vol. 14, page 449.

White, James. Nephew of John. Located here about the same time John did, just before the war. He moved to Tennessee after the war.

Wilson, Andrew (1752-1834). James, William, David and John. Sons of Andrew, Sr. Andrew was the captain of a company. Colonial Records, Vol. 22, page 112. The other four brothers were of military age and must have been in the service.

Wright, Robert. Lived on Reedy Fork, and was in Captain Robert Bell's company. Minutes of Session.

The writer is satisfied there are others whose names should be added to this list, but he has not as yet been able to get a proper line on them.

Some of the young men were killed in service, and when their father made his will later their names of course were not mentioned.

The names of many of these given here never appear on any record after the war, and they must have been killed or died during the war.

These heroes of the Revolutionary War should not be denied the honors due them simply because the generation after the war did not preserve a list of their names.

## THE WAR OF 1812

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The War of 1812, the second with Great Britain, was caused by their interference with the commerce of the United States and the enforcement of some of our seamen into their service in their war with France.

The British forces had taken Washington, D. C., and were threatening Virginia with an invasion. North Carolina was called on to furnish troops for the protection of Virginia. The people of Guilford were slow to volunteer. A mass meeting was called to assemble at the court house, and Dr. Caldwell was asked to address the gathering. His appeal was so effective that the required number was soon made up. The following Buffalo names appear on the "Muster Roll of the Soldiers of the War of 1812," published by resolution of the State General Assembly in 1851:

David Burney, Robert Burney, Thomas Daugherty, Reuben Dick, Samuel Dick, George Donnell, James Donnell, Robert Ervin, Andrew Gamble, Henry Humphreys, Nathan Lester, Hugh McCain, John McCain, James McQuiston, Jesse McQuiston, John McQuiston, Captain Robert McQuiston, William McQuiston, John Purdue, James Ross, Robert Russell, Robert Wilson, William Wilson, and perhaps others.

## WAR WITH MEXICO

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This war with Mexico was from April 1846, to September, 1847, and was caused by a dispute about the boundary line. As North Carolina was so far from the scene of conflict, and as only a limited number of soldiers was required, our people were not excited nor seriously affected by it. We find in the files of the Patriot in the Public Library the names of three men who volunteered as soldiers: Robert Mitchell, William Scott and Robert Wilson.

## BUFFALO MEN IN THE WAR BETWEEN THE STATES, 1861-1865

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In Buffalo congregation sentiment at first was decidedly opposed to secession, and North Carolina was one of the last of the eleven states to secede from the Union. But after our state was practically forced into secession by the action of the other Southern States, North Carolina gave her whole-hearted support to the Confederacy. The people of Buffalo were united in this war as they had been in all others. It was a horrible civil war. All the able bodied men from 17 to 45 years of age were drafted into service; not all into the army, but in some other line of service. Twelve of the Buffalo men were either killed in battle or died from exposure, and many others were wounded. During these distressing four years many of our families were reduced to poverty, and all suffered heavy losses.

“No grander, no more tragic figure has ever trod the arena of history than the Confederate soldier”; and those honored heroes from our church deserve to have their names recorded in our memory and in this book.

### ROSTER OF THE CONFEDERATE SOLDIERS

- Abbott, Jesse T. Company A, 53rd Regiment.  
Albright, Daniel E. (1830-1917). Son of Jacob. Captain of the Home Guards.  
Albright, Dr. William M. (1845-1899). Son of Jacob. In the Ordnance Department.  
Aydelette, Leven Denny. Son of Leven. Was in the Ordnance Department during the entire war.  
Briggs, George K. Enlisted in Person County. Company H, 24th Regiment.  
Denny, Alexander Calvin (1840-1913). Son of Samuel H. Company I, 63rd Regiment, 5th North Carolina Cavalry. Captain N. P. Rankin's company.  
Denny, Joseph (1836-1909). Son of Samuel H. Company I, 63rd Regiment, 5th Cavalry.



- Denny, Thomas D. (1836-1898). Son of Samuel. Company I, 63rd Regiment, 5th N. C. Cavalry.
- Doggett, John (1819-1895). Lieutenant Company M, 21st Regiment.
- Donnell, Daniel. Son of Ervin.
- Donnell, Robert C. (1827-1872). Son of Major Robert. Captain Company C, 45th North Carolina Regiment.
- Donnell, Robert H. (1843-1862). Son of Ervin. Company B, 27th North Carolina Regiment. Killed in battle.
- Donnell, Robert L. (1837-1862). Son of Levi. Died in service.
- Donnell, S. Washington (1844-1864). Son of Emsley. Company I, 63rd Regiment, 5th North Carolina Cavalry. Killed in battle at Fisher Hill.
- Donnell, W. Milton (1835-1868). Son of Ervin. Became sick in the service and died shortly after.
- Efland, Madison L. (1845-1931). Son of Sampson. Lieutenant Company D, 53rd North Carolina Regiment.
- Fields, Charles Harrison (1841-1901). Company M, 21st North Carolina Regiment.
- Forbis, David Washington (1831-1891). Son of David. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Forbis, Hugh Rufus. Son of David. Company B, 27th Regiment. Killed in battle near Richmond, Va.
- Gillespie, Daniel D. Son of Robert. Company F, 2nd Cavalry.
- Hatrack, Pinkney W. (1838-1863). Son of Samuel. Lieutenant Company A, 53rd Regiment. Killed in battle.
- Hatrack, Robert Alonzo (1832-1862). Son of Samuel. Company A, 53rd Regiment. Killed in battle.
- Heath, Samuel S. (1839-1916). Served in Company K, 72nd Regiment.
- Hobbs, Oliver P. Company D, 53rd Regiment.
- Jordon, Ben. (1846-1901). Son of Marcellus. Company B, 27th Regiment.
- McClintock, Geo. W. ( -1932). Company F, 19th Regiment.
- McKnight, John H. Son of John and grandson of Robert. Company B, 27th Regiment. Killed at Bristoe Station in 1862.
- McLean, James L. (1830-1862). Son of John Calvin. Had moved to Mississippi and enlisted there. Killed in battle.
- McLean, John B. (1833-1865). Son of John Calvin. Company B, 27th Regiment. Died in war.

- McLean, Joseph E. (1836-1865). Son of John Calvin. Company B, 27th Regiment. Died in war prison.
- McLean, Milton L. (1838-1876). Son of John Calvin. Had moved to Tennessee and enlisted there.
- McLean, Robert B. (1842-1910). Son of John Calvin. Company B, 27th Regiment.
- McLean, Samuel F. (1832-1864). Son of John Calvin. Company B, 27th Regiment. Killed in the battle of the Wilderness.
- McNeely, Thomas. Son of Alexander. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Minor, James B. Son of James. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Mitchell, William P. (1817-1885). Son of Adam. Company C, 74th Regiment.
- Moore, William P. (1839-1883). Son of Samuel. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Orrell, Aseph. Son of L. D. Company B, 27th Regiment.
- Orrell, James A. Son of L. D. Company B, 27th Regiment.
- Orrell, Daniel W. (1845-1871). Son of L. D.
- Orrell, W. C. Son of L. D. Company E, 22nd Regiment.
- Rankin, John H. (1840-1917). Son of Albert. Company B, 45th Regiment. Captain S. C. Rankin's company.
- Rich, George W. Son of George. Company F, 19th North Carolina Cavalry.
- Schoolfield, John R. (1846-1927). Son of Daniel G. Company K, 72nd Regiment, Junior Reserves.
- Scott, Adam Walker (1831-1911). Son of Donnell. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Scott, David C. Son of Dr. William D. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Scott, F. Marion. Son of Donnell. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Scott, John Will (1843-1918). Son of Dr. William D. Company A, 53rd Regiment.
- Shields, A. W. Son of William T. Company B, 45th Regiment.
- Sikes, William Newton (1840-1891). Son of Willis. Company I, 63rd Regiment, 5th North Carolina Cavalry.
- Stratford, Emsley W. Son of Henry. Company B, 27th Regiment.

Thomas, Phillip. Company C, 45th Regiment.

Weatherly, Robert D. Son of Andrew. Company B, 27th Regiment. Killed at Bristoe Station in 1863.

Weatherly, William H. Son of Bruce. Company K, 72nd Regiment, Junior Reserves.

Wharton, James M. (1834- ) (dead). Son of Robert. Company B, 45th Regiment.

Wharton, John E. (1835-1915). Son of David. Captain of Company K, 63rd Regiment, 5th North Carolina Cavalry.

Wharton, William D. (1840-1907). Son of David. Lieutenant Company K, 63rd Regiment, 5th North Carolina Cavalry.

Wharton, William Plummer (1840-1882). Son of Robert. Company I, 63rd Regiment, North Carolina Cavalry.

Winchester, Luther C. Company A, 5th Battalion Artillery.

Young, Robert C. (1828-1865). Son of Matthew. Company F, 19th Regiment, Cavalry.

There may have been others in the Confederate service whose names have been overlooked.

## THE SPANISH-AMERICAN WAR, 1898

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This war was of short duration, but caused much excitement for a while. There was grave danger of international complications. The real purpose on the part of the United States was to liberate Cuba, our neighbor, from Spanish oppression. So far as we know not a man from Buffalo was in this war.

## THE WORLD WAR

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The United States entered the World War on April 6, 1917. There was great excitement throughout the nation. The Buffalo people were deeply concerned, and all entered heartily into every line of work for winning the war. The Red Cross committee and committees to sell war stamps faithfully did their part.

Eight young men from our church went into the war service:

Lonnie G. Albright, son of Daniel E.

Peter Clapp, son of Henry.

Luman Doggett, son of James F.

John W. Hawkins, son of J. Lewis.

Robert A. Hawkins, son of J. Lewis.

Roy G. McKnight, son of John E.

Ernest Minor, son of William.

David White Moore.

## ODDS AND ENDS

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This is not a part of the history of Buffalo, but some things that affected the people of the church more or less, and facts that should be remembered.

### PRESBYTERIAN CHURCHES IN THE COUNTY

Alamance, six miles southeast of Greensboro, was organized in 1762.

Bethel, located nine miles east of Greensboro, was organized in 1813.

Greensboro First was organized in 1824.

High Point First was organized in 1859.

Springwood, located thirteen miles east of Greensboro, was organized in 1868.

Jamestown was organized in 1881, but because of deaths and removals it was dissolved in 1912.

Westminster, located in South Greensboro, was organized in 1887.

Midway, located five miles northeast of Greensboro, was organized in 1888. In 1923 this organization and building was moved to the village of Bessemer, two miles east of Greensboro.

Bessemer Avenue, located in the northern part of Greensboro, was organized in 1904. In 1920 this church was dissolved, and the 29 members and 22 others were organized into the Church by the Side of the Road, one block farther north. In 1933, largely because of the financial depression and inability to carry on, this church was dissolved by the Presbytery.

The Church of the Covenant, located in the western part of Greensboro, was organized in 1906.

Pleasant Garden, located seven miles south of Greensboro, was organized in 1915. Because of deaths and removals this church was dissolved in 1933.

Glenwood, located in the southwestern part of Greensboro, was organized in 1916.



## **GOOD NEIGHBORS**

The Scotch-Irish settled the central part of Guilford County, the Germans the eastern part and the English Friends or Quakers the western part. These were good neighbors. The same motives had prompted all three nationalities to settle here. Each nationality had its fixed religious faith, and all three were devoted to self-government and religious freedom. They were all seeking a place where they and their children might live and prosper in peace and happiness. The three were kindred spirits in desires and principles, and they were all intelligent, sturdy, thrifty farmers. They worked together for the common weal of all.

## **THE INDIANS**

The Buffalo people were never molested by the Indians. They suffered some uneasiness at times, but so far as tradition goes there never was a real Indian raid on this community. The Indians had moved west of the Yadkin River before the Nottingham Colony came here. The Moravian settlement, in what is now Forsyth County, was made about the same time our people came here, and that settlement was a protection to this section on the west. A few Indians lived in the bounds of Buffalo, and others passed through the community, but they did no harm.

## **POLITICAL GOVERNMENTS**

Without changing its location Buffalo has lived under three political governments. From 1756 to 1776 it was in the British Empire, with the seat of government in London; from 1776 to 1861 it was in the United States of America, with the seat of government first in Philadelphia and later in Washington; from 1861 to 1865 it was in the Confederate States of America; and from 1865 to the present back in the United States of America.

## **HAW RIVER PRESBYTERIAN CHURCH**

This church was located on the south side of Haw River, some four or five miles east of Monticello. The people of this congregation were of the same stock as the Buffalo people, and they were closely associated, and there were often intermarriages.

The names of some of the people in this congregation were Alexander, Boyd, Carey, Denny, Ervin, Finley, Flack, Given, Green, Maxwell, Meteer, Nelson, Nickell, Robertson, Russell, Smith, Starratt, Thompson, Walker, Webb and Wilson. The deed for two acres of land was given by Robert Meteer in 1770 to Robert Given, John Robertson and Thomas Flack, trustees, and the witnesses were William Denny, John Carey and James Nickell. The two acres included the church building and the graveyard. This shows that the church building was there in 1770. We are not sure just when it was organized, but Dr. Foote states that it was perhaps organized in 1762. Rev. James McGready was pastor from 1793 to 1796. The church became divided on the subject of revivals and the use of Watts' hymns, and after that it was gradually weakened until it was finally dropped from the roll of churches. In 1818 John Maxwell bequeathed a small sum of money to repair the building, stating, "if it is ever done."

About 1820 a part of the old Haw River Church membership organized a new church, located on the north side of Reedy Fork, and about three miles below Doggett's Mill, and named it Gum Grove Presbyterian Church. This organization was disbanded during the War Between the States.

## CUMBERLAND PRESBYTERIAN CHURCH

No one now living, except those who have looked up the records, knows that there was once a Cumberland Presbyterian Church organization in Guilford County. In 1839 Jonathan Short donated four acres of land for this church, located on the head waters of South Buffalo, just south of the present fair grounds. The trustees to whom the deed was given were William Armfield, Joab Hiatt, Nathan Hiatt, John McGibboney, Job Worth, Alfred Short, Albert Short, Robert Mitchell, Arthur Sullivan, Allen Short, Jeremiah Fields, Christopher Hiatt, Jr., Isaiah Armfield and Newton Short. This organization had every promise of becoming a strong church, but it was too far removed from Tennessee, the seat of the activities of the denomination, and it could not be regularly supplied with preaching. Some of the Buffalo members went into this church. The building was blown down by a storm in 1875. An obituary notice, supposed to have been written by Dr. Eli W. Caruthers, of Mrs.

Margaret Green, who died in 1840, states that she was a member of the only Cumberland Presbyterian Church in the county or state.

### **PUBLIC SALES**

The public sales in the community were events of great interest during the last century. When a citizen died all his personal property was usually sold at public auction. If there was much to be sold the sale would last for several days. People came fifteen or twenty miles to these sales, and there were often more than a thousand present. There is preserved in the court house a list of the things sold, who bought them and the price paid for each article. There were some men who habitually went to all such public gatherings and got drunk. The day would never pass without several hard fights. The bullies would come to these sales with the backing of their community; a large circle would be formed and a real exhibition fight would ensue.

There was one of these big sales just across the road from Buffalo Church when Nathaniel Kerr, Jr., died in 1829. He had a tan yard, and was a leather and harness merchant. Col. James Denny, as executor of the will, had charge of the sale. The sale lasted for four days, not consecutively, but in different weeks. Crowds were present from all the surrounding country; but all did not come to buy. It was a great social gathering. We can now see, in our imagination, the masses of people milling around, greeting old friends and meeting new ones; little groups gathered here and there, talking politics, and on other topics of the times; other groups were trading horses or swapping knives; others were gathered about the refreshment stands eating and drinking.

### **COURT DAYS**

In the early times the county court was composed of three or five magistrates selected by all the magistrates of the county. This county court met four times per year and really transacted all the county business. The Tuesdays of these quarterly courts were big days at the county court house. Immense crowds gathered. It was like a holiday in all the county. It was a day to meet and greet old friends, to transact business, to trade horses and everything else. A little later the county had two superior courts per year, with a presiding judge from a distance; and

the Tuesdays of these courts became the big days. Men would bring their whole families in wagons to hear the judge deliver the charge to the jury; and after that the crowds would spend the remainder of the day milling around, talking the news, gossiping and trading.

## THE STATE MILITIA

Shortly after the Revolutionary War the State Assembly passed an act for the organization of the militia in each county, and this was maintained until the beginning of the War Between the States. At first there were eight companies in the Guilford regiment. The companies would meet twice per year in their own localities to drill, and once per year the entire regiment would meet at the county court house for general muster. These were great days in the county. The officers were dressed in their regimental uniforms, with plumes in their hats. The drums and fifes helped to entertain the large crowds that came to see and hear. The first general muster held in Greensboro was in 1810. South Ashe Street runs through the old muster grounds. Before 1810 the muster ground was at Martinsville.

We have seen the minute book which runs from 1804 to 1854, and it makes interesting reading. The officers present in 1804 were Colonel Asa Brasher, First Major Samuel McLean, Second Major Robert Burney, and the Captains were William Denny, James Dunning, Samuel Fulton, Hubert Peeples, Tilmon Clark, Robert Bell, William Armfield and John Graham. The officers were constantly changing, and this accounts for so many colonels, majors and captains in the county before the War Between the States.

## NEGRO SLAVES

Most of the men in Buffalo owned slaves, but there were no large slave owners in the congregation. In 1800 a slave was worth from three to four hundred dollars, and this was about the price of one hundred acres of land. The slaves of this community were well fed and clothed and cared for, and appeared to be contented. Many belonged to and attended the church with their masters, but sat in a different section of the building.

John C. Rankin, Sr., had four sons, and when the eldest was old enough to be sent off to school, Mr. Rankin said to his slave,

“Ben, if you will work hard and help me to educate my boys, when the youngest is through school I will set you free.” Ben was a blacksmith, and was hired out for cash wages, and took great interest in his work and in the boys. The boys were educated, two became ministers and two became physicians. Mr. Rankin gave Ben his freedom, but he still lived with his old master, and those boys cared for Ben in his old age.

In many cases there were strong attachments between the slaves and their masters. Even after the War Between the States when the slaves were set free, many remained with their old masters. Joe remained with his master, David Wharton, until his death, thirty years after his emancipation.

### TEMPERANCE SOCIETY

In 1820 the first temperance society was organized in Guilford County. It came about in this way: Jesse Rankin and a slave boy attended a corn shucking in the neighborhood. Nearly all the men got drunk that night and acted ugly and crazy. The next day these two boys were discussing the disgraceful scenes of the night before and the evils of strong drink; and they agreed and struck hands that they would forever abstain from strong drink and would work for the cause of temperance. In later life Jesse Rankin said this was the first definite stand taken by anyone in the county. At that time nearly every farmer had a distillery; but from this time one farmer after another began to tear down their still houses. Some went so far as to knock the heads out of the barrels and empty their whiskey out on the ground.

### OIL LAMPS

Those of us who now turn the switch and flood our rooms with electric light know nothing of the dim lights our ancestors had to read and study by. Oil lamps were introduced in this section in 1840. Before that tallow candles were used; and before that simply strings dipped in grease or pine knots were used. When the lamps were first introduced many of the people were afraid they would explode and would not use them. The writer studied his Latin and Greek by the tallow candle.



### PRAYER FOR RAIN

Near the year 1800 there was a severe drouth in this country. The exact year is not on record. Dr. Caldwell announced at Buffalo that on the next Sabbath he would make a special prayer for rain, and he asked the people to be thinking about it and to be prepared to unite heartily in this prayer. Henry G., who lived eleven miles from the church, was not a Christian, but he and several of his neighbors rode horseback to Buffalo that day, largely out of curiosity. The prayer was made, and at the close of the service a small cloud was seen forming in the west. Before Henry G. and his neighbors reached home a heavy rain came and they were soaking wet. He still claimed he did not believe in prayer for rain, but said the next time Dr. Caldwell was going to pray for rain he would not be caught far from his home.

### FALLING STARS

There were certain unusual things which happened in nature that should be remembered. They made a profound impression and the people talked about them for years and dated events from these happenings.

During the night of November 11th, 1833, the greatest meteoric shower on record took place. The shooting meteors appeared to be as numerous as the stars in the heavens. The earth and the heavens were made bright with their light. You could even see to read by their light. Vast multitudes thought the real stars were falling and that the Judgment Day was being ushered in.

### THE COLD SATURDAY

The first Saturday of February, 1835, was the coldest day ever experienced by that generation. No thermometers were then in use, and we do not know just how cold it was, but the experiences of that day were handed down from parents to their children and grandchildren, and it was always referred to as "the cold Saturday."

### THE DRY SUMMER

The summer of 1845 was the driest ever experienced in this section. There was no rain from March until August. The



crops were almost a complete failure. Horses and all other farm animals died by the hundred of starvation, and the people had but little food. There were no railroads in that day so food could be shipped from one section to another.

### THE COLD WINTER

The winter of 1856-1857 was the coldest ever experienced in this section. And in January of that winter the biggest snow storm of which we have any record fell. It was so cold no one could stay out of the house more than a few minutes at a time without freezing stiff. The snow drifted more than twenty feet deep in low places. "The Times," an old Greensboro paper, says the snow was six feet deep in the streets. The ice on the creeks and rivers was so thick that people drove their four-horse wagons across on it without any fear of breaking through. The experiences of that winter were often narrated to the writer by his father.

### THE ECLIPSE OF THE SUN

This eclipse of the sun took place August 7, 1869, and was almost total. The writer was then a small boy. The chickens went to roost, the cattle came trotting from the pastures, the dogs howled, and all the animals seemed excited. Some of the people living in the country did not know that the eclipse was going to take place and they were greatly excited and frightened.

### THE CHARLESTON EARTHQUAKE

The earthquake at Charleston, S. C., took place about nine o'clock p. m., August 31, 1886, and this section of the country was badly shaken and some buildings were damaged. Every one was more or less frightened. Those who did not know what was taking place were more frightened than those who knew. Many amusing stories were told of the queer things some people did, and some of the things that happened then are still the subject of interesting conversation.

### GREENSBORO

The moving of the county seat from Martinsville to its new location in the center of the county in 1808 and the starting of

a new town was an important event in the history of Buffalo. The town was named Greensboro in honor of General Nathanael Greene. Until the First Presbyterian Church in Greensboro was organized in 1824, all the lawyers and merchants, in fact, most of the inhabitants of the village, while they all were not actually members, still they held to Buffalo as their church home. The village was only two miles from the church. Greensboro has grown to be a city and extended its bounds and the church is now within the city limits.

### THE RAILROAD

The building of the old Richmond-Danville Railroad in 1863-64 was another important event. The railroad is within three hundred yards of the church, and for several years the novelty and noise of the passing trains would greatly disturb the worship. With the modern engines the noise has been greatly reduced and the novelty is no more, so the trains now pass without notice.

### WHITE OAK MILLS

Another important event was the building of the White Oak Denim Mills within a half mile of the church in 1902. This brought several thousand people to our very door, and greatly increased our opportunities for service. A goodly number of our members find employment with this company. The Cone family, who built these mills, while of a different religious faith, have always shown great interest in Buffalo Church, and their burying ground adjoins Buffalo Cemetery.

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